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A

VOCABULARY

OF THE

YORUBA LANGUAGE,

COMPILED BY THE

REV. SAMUEL CROWTHER,

NATIVE MISSIONARY OF THE CHURCH MISSIONARY SOCIETY.

TOGETHER WITH

INTRODUCTORY REMARKS,

BY THE

REV. O. E. VIDAL, M. A.

BISHOP DESIGNATE OF SIERRA LEONE.

SEELEYS, FLEET STREET,
AND HANOVER STREET, HANOVER SQUARE, LONDON.

1852.

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The Yoruba Country, lying between the 2° and 6° W. long. and 6° and 10° N. lat., and due north of the Bight of Benin, has been, for more than a quarter of a century, the chief seat of the African slave-trade. Many Negroes, and, amongst them, Mr. Crowther, now a Clergyman of the Church of England, the compiler of the following work, were re-captured from Brazilian slavers by the cruisers of the British squadron, and landed at Sierra Leone, where they received a Christian education in the schools of the Church Missionary Society. No less than 3000 of these involuntary emigrants have since returned to the land of their birth; and it has also pleased God to bless the labours of the Society's Missionaries in the chief town, Abbeokuta, to the establishment of a flourishing Mission amongst the Aborigines, commenced August 3, 1846, and now numbering several hundred converts.

A Christian literature became at once a desideratum for this rising Christian community. This want Mr. Crowther is at present supplying. A Yoruba Primer, the Gospel according to St. Luke, the Acts of the Apostles, St. Paul's Epistle to the Romans, the Epistles of St. James and St. Peter, and selections of the Book of Com-

mon Prayer, embracing all the more important parts of it, except the Psalms, Epistles, and Gospels, are already published, and may, most of them, be obtained at the Society's House. A new and improved edition of Mr. Crowther's Yoruba Grammar is now in the press, having just received his revision and corrections. And it is hoped that the present work, containing near 3000 vocables, may do much toward settling a rich and euphonous language, spoken, probably, by 3,000,000 of the African race, but till within the last ten years never reduced to writing. The materials were collected by Mr. Crowther since his return to his native land, and the proverbial and idiomatic sayings interspersed throughout the book were taken down by him from the lips of his countrymen in the course of common conversation. They are here introduced to illustrate the genius of the language; but they are no less valuable ethnologically, as elucidating many of the characteristics of the national mind of this very interesting people.

We refer the reader to the valuable details on both these points contained in the very able article with which this work is enriched, from the pen of one of the best living scholars in African languages—the Bishop Designate of Sierra Leone, whose first act upon entering on his new see will be thus associated with a measure for the diffusion amongst the Yorubans, in their own tongue, of that Sacred Word which will be at once the standard and the subject of all his ministrations among them.

The system of phonography employed in the Vocabu-

lary—which also contains the analysis or derivation of each several word—is that adopted by this Society in its "Rules for reducing unwritten languages to alphabetical writing in Roman characters, with reference especially to the languages spoken in Africa," appended to the Church Missionary Report for 1848-49, in which "it has not been attempted to form a perfect phonetic system, but one which practical experience suggests as the most expedient under all the circumstances of the case." A summary of it, as far as it bears on the present subject, will be found at p. (40).

The work is now sent forth with the prayerful hope that it may do much, in God's hand, towards facilitating the progress of the Gospel in a land which has peculiar claims on the efforts and sympathies of England.

Church Missionary House,
April 12, 1852.

INTRODUCTORY REMARKS

ON THE

YORUBA LANGUAGE,

BY THE

REV. O. E. VIDAL, M.A.

&c. &c.

INTRODUCTORY REMARKS.

It is with much diffidence that I venture to lay before the public the following scanty remarks on the distinguishing peculiarities of the Yoruba language. My design has been, to illustrate a few of its leading features, in the hope of awakening an interest in the subject, and of giving a stimulus to further investigation. The full appreciation of the character and genius of a language demands a longer and more familiar acquaintance with it than has yet fallen to the lot of Europeans in the case of the Yoruba. And where the analogies with kindred or cognate dialects are as yet undiscovered, this difficulty is incomparably greater than it is where those analogies are traceable. In taking up, for example, such a language as the Sicuana, supposing the learner to have formed a previous acquaintance with the Kafir, the analogous system of prefixes strikes him at the very first entrance on his studies, and suggests inquiries as to further analogies, which approve themselves to his mind as probable; so that he does not pursue his researches at random. But the very reverse of this is the case where such analogies are wanting: there he is, as it were, feeling his way in the dark, without the advantage of knowing even what to seek for. Such is the difficulty which we have to encounter in the study of the Yoruba. However beautiful or perfect its vocabulary or construction may be, we are left to feel after its perfections, and to light upon them one by one, as if by chance, from the want of those known affinities with other tongues which should be the clue to guide us through the labyrinth.

Failing, however, those analogies which would enable us to connect the Yoruba with its kindred dialects, and so, by direct inference, to lay down its position amongst the languages of Africa, we may still, from the very want of those analogies, come at a negative conclusion, and exclude it from one and another of those ethnological families whose characteristic features are prominent and defined, and so perhaps eventually, after a series of exclusions, arrive at a satisfactory result, from which there will be no escaping. But at present our knowledge of African philology is so scanty, that it were utterly impossible to continue our negative process so far. The utmost that I can attempt in the remarks I now have to offer is to lay the foundation of this series of exclusions, thus marking out one or two of the grand families of the Hamitic stock, to which the Yoruba cannot be referred, and in this manner limiting to some extent the area over which we must search for its affinities.

The first peculiarity of the Yoruba language to which I shall refer, is, the complete and regular system of prefixes by which substantives are formed. This is a prominent feature in the language, and renders it susceptible of increase to an indefinite extent. The original idea contained in the simple verb may be modified in a variety of ways, and carried through numerous relations, without periphrasis, by the mere addition of prefixes, in such a regular system that it is scarcely possible to mistake the meaning of the compound.

1. We have first the radical word, expressing the simple idea of acting or suffering; as ṣe, "do;" fẹ, "love;" mọ, "know;" lọ, "go."

2. The idea contained in this radical word assumes a substantive form, in which it expresses abstractedly the action denoted by the verb, by taking the prefix *i;*

thus, ISE, "the action or act of doing;" IFẸ, "the act of loving, love;" IMỌ, "the act of knowing, knowledge;" ILỌ, "the act of going."

3. The action denoted by the verb cannot be always regarded in the abstract: it comes before us also in the concrete, when it becomes more definite, as possessing particular relations, so that the general idea is very much limited. To express this limitation, the prefix *a* is used; as AYE, "a state of living;" AFẸ, "a state of loving," ALỌ, "a going." These words apply to particular agents at particular times, generally implying that the acts they describe may come to an end; and they cannot be used convertibly with IYE, IFẸ, ILỌ, which denote life, love, going, in the abstract. Perhaps the distinction might be stated thus, that *i* denotes the *act*, *a* the *fact*, expressed in the verb.

4. The prefix ATI describes the same action as intended or commencing, and may be called the inchoative prefix. Thus, ATILỌ, "the act of going," ATIFẸ, "the act of loving," considered as not yet in exercise.

5. The abstract idea of the action expressed in the verb may be negatived, or converted into its opposite, by the prefixing of *a* to the abstract prefix *i*. Thus, AIMỌ, "unknowing, ignorance," AIGBỌN, "want of wisdom," AIGBỌ, "unbelief."

To describe the agent of the action contained in the verb the following modes of formation are observed.

6. The prefix *a;* as APEJJA, "a fisherman," from PEJJA, "a fish," AKỌNRIN, "a singer," from KỌNRIN, "to sing."

7. The reduplication of the verb, as PEJJAPEJJA, "a fisherman," KỌNRINKỌNRIN, "a singer."

8. From the noun again is formed a verb of possession, by prefixing the verb NI, "to have," which, before

nouns beginning with *a*, *e*, *o*, is changed into *li*, and drops its vowel; thus we find, from IDAJỌ, "judgment, or the act of judging," NIDAJỌ, "to possess, or be in, the act of judging;" from AIMỌ, "ignorance," LAIMỌ, "to possess ignorance;" from ẸṢẸ, "sin," LẸṢẸ, "to possess sin;" from OWO, "money," LOWO, "to possess money."

9. And hence nouns of possession are formed by prefixing a vowel to this verb, which varies according to a determinate rule. Where the form *ni* is retained, the prefixed vowel is *o:* in the other cases it is the same as the initial vowel of the noun which denotes the thing possessed; thus, ONIDAJỌ, "one who judges;" ALAIMỌ, "one who is ignorant;" ẸLẸṢẸ, "one who has sin;" OLOWO, "one who possesses money;" ỌLỌRUN, "one who possesses, or is in, heaven."

The following list of derivatives from ṢẸ will throw more light upon the above-described formation of nouns.

ṢẸ, "sin," the original idea of the verb.
ẸṢẸ, "sin," the noun, an irregular formation.
LẸṢẸ, "to have sin," verb of possession.
ẸLẸṢẸ, "one who has sin," noun of possession.
ILẸṢẸ, "the act of having sin."
AILẸṢẸ, "the not having sin."
LAILẸṢẸ, "to possess freedom from having sin."
ALAILẸṢẸ, "one who possesses freedom from having sin."

So complete and perfect is this system that it admits of being exhibited in a tabular form, as follows:

Rad. Idea.	Abst. Pre.	Concr. Pre.	Incho. Pre.	Neg. Pre.	Verb of Poss.	Noun of Poss.
MỌ	IMỌ	AMỌ	ATIMỌ	AIMỌ	LAIMỌ	ALAIMỌ
LỌ	ILỌ	ALỌ	ATILỌ			
FẸ	IFẸ	AFẸ	ATIFẸ	AIFẸ		
GBỌ	IGBỌ			AIGBỌ	LAIGBỌ	ALAIGBỌ

There is a degree of similarity traceable in the verbal nouns, as they have been called, of the Mpongwe lan-

guage. For instance, there are abstract nouns, derived from the verb, as in Yoruba, by prefixing *i;* as, from TONDA, "to love," ITONDA, "love;" nouns of agency, formed by prefixing *o*; as, from NOKA, "to lie," ONOKI, "a liar;" and frequentative nouns, formed by the change of the final *a* into INI; as, from NOKA, "to lie," NOKINI, "much or habitual lying." *

The very same thing is observable in the Kafir and Sicuana languages. Of the former, Boyce says in his Grammar, "The second person sing. of the imp. mood of the verb may be considered as the root from which the other words, especially the nouns, are derived. By prefixes to this part of the verb, and sometimes by a slight change in termination, the Kafirs form nouns verbal, abstract, concrete, &c., which, though never heard as nouns before in that form, would be readily understood by every Kafir who understood the meaning of the word from whence they are derived."† Archbell's account of Sicuana formations is given in almost the same words.‡

The Kisuaheli language, also, has modes of formation by which substantives, as well concrete as abstract, are derived from verbs, or from simple nouns, as Dr. Krapf has fully explained in his grammar of that language, pp. 40—44.§

In the Mandingo, too, nouns of instrument, of quality, and of agency, are formed either from verbs or nouns, in a similar manner; but always by suffixes instead of prefixes. Indeed, the use of suffixes, where other African languages would employ prefixes, may be said to be a

* *Vide* "A Grammar of the Mpongwe Language," by the Missionaries of the A. B. C. F. M. Gaboon Mission, Western Africa, § 17. p. 14.

† *Vide* "A Grammar of the Kafir Language," by W. Boyce, § II. 4. p. 6.

‡ *Vide* "A Grammar of the Sechuana Language," by Archbell, p. 8.

§ *Vide* "Outline of the Elements of the Kisuaheli Language," by the Rev. Dr. J. L. Krapf. Part II. Ch. II. § 4.

universal rule in the Mandingo.* Dr. Latham, however, in his elaborate paper on African philology, has an observation, that the value of a distinction of this kind, between the methods of inflexional formation in different languages, is of no great importance.†

Something of the same character pervades that most remarkable of African dialects, the Woloff, indeed to such an extent, that new words, never heard before, might be formed from known roots, according to a recognised process, as in the Yoruba, which would not fail of being understood. M. Dard, in his "Dictionnaire Woloff," states this fact most unequivocally; "Nos livres français," he says, "peuvent donc être traduits assez exactement dans le langage des nègres wolofs; et nous pouvons affirmer que ces mêmes nègres saisiront le sens des mots formès d'après cette méthode, tant ils sont habitués à décomposer et à composer les mots."‡

In this respect the Woloff comes nearer to the Yoruba than any of the other languages to which I have referred, without excepting even the Kafir and Sicuana. A principle of this kind, it is true, is of necessity to be found in operation in all polysyllabic tongues; but the distinguishing feature in the Yoruba is the beautiful completeness and perfect regularity which characterize its formative process.

So far, however, as our researches have proceeded at present, this leading feature of the Yoruba language will not help us in assigning its position amongst the families of the Hamitic stock. But there is, in relation to this part of our subject, a fact to be noticed, which will enable

* *Vide* "A Grammar of the Mandingo Language," by the Rev. R. M. Macbrair, § 19—21.

† *Vide* "The 17th Report of the British Association," p. 218.

‡ *Vide* "Dictionnaire Woloff-Français et Français-Woloff," par M. Dard.

us to take a first step in our process of exclusion. I mean, that with all this perfect regularity of formation there is a total absence of that elaborate system of classification by means of formative prefixes, which distinguishes the South-African family; which was first developed by Boyce in his Grammar of the Kafir language,* and has been recently explained in a more philosophical manner by Dr. Krapf in his Kisuaheli works. He resolves this grand peculiarity into an action of the South-African mind in its contemplation of nature. "The mind of the South African," he says, "divides, as it were, the whole creation into two halves, of which the one is governed by the principle of spontaneity of movement, and of creative activity, whilst the other follows the principle of passiveness and necessity. The South-African mind distinguishes the animate creation from the inanimate; and, again, distinguishes in the animate creation rational and irrational beings, men and brutes. Furthermore, in the inanimate creation it distinguishes between life and death, as it were. In general, it would seem that the South-African mind, in the formation and cultivation of its language, was guided by the impression of life which pervades the whole creation in various gradations or modifications." † This mental distinction, thus described by Dr. Krapf, developed itself in a general classification of nouns substantive, by means of a system of formative prefixes. And the entire absence of any such classification in the Yoruba is fully sufficient to exclude it from that extensive family of languages which occupies the whole of Africa south of the line, and of which I have recently discovered the Temneh (with its two cognates, the Sherbro and the Bullom) to be a branch.

* *Vide* § II. 5. *et passim.*

† "Outl. of El. of Kisuaheli Language." Part II. Ch. II. p. 30.

The second striking feature of the Yoruba language which claims our notice, is, the curious euphonic system which regulates the concord of the verb and pronoun.

Each personal pronoun in the singular number has three distinct forms, which cannot be used indiscriminately, but the appropriateness of which depends exclusively upon the vowel sound of the verb with which they are in construction. That vowel sound affects the vowel of the pronoun, altering it so as to make it of the same kind or quantity. The first, indeed, of the three forms just alluded to is a sort of general form, being the original and full form of the pronoun ; but the use of the two latter is wholly regulated by the vowel sound of the verb.

For this purpose the vowels of the Yoruba language are apparently made to form two separate classes, according to the closeness or openness of their sound ; thus—

Close vowels ...	o	e	i	ĭ	u	ŭ
Open vowels ...	ọ	ẹ	a	a		

Then, according to the close or open sound of the vowel which occurs in the governing verb, the pronoun assumes the close or open *o*. The full forms of the three personal pronouns are, EMI, IWỌ, ON. The forms which they assume before the first class of vowels are, MO, O, Ó ; and before the second, MỌ, Ọ, Ọ́. The third personal pronoun, Ó, Ọ́, is marked with the acute accent, to show that the distinction between the second and third consists in the latter being enunciated with an elevation of the voice. The Yoruba language abounds in these intonations. It is observable, also, that the negative particle is subject to the same changes, its original form being KI, before close vowels KO, and before open, KỌ. This system of mutations, which I would call the *Vocalic Euphony System*, may be exhibited in the following table :—

Verbs.	Pronouns.			Neg. Part.
	1	2	3	
NI, MBẸ, ṢE, &c.	EMI	IWỌ	ON	KI
KO, ṢE, ṢI, ṢĬ, KU, LŬ	MO	O	Ó	KO
KỌ, FẸ, LA, KẠ	MỌ	Ọ	Ọ́	KỌ

There is a still further developement of this system in the case of the 3d pers. pronoun, when used objectively. It consists in that case of a single vowel-sound, which varies not only according to the class of the vowel in the verb, but according to its individual sound; so that it possesses no less than seven forms, whose use is not optional, but regulated by the verb: thus—

Verb.	3d Pers. Obj.
ṢA	Á
SE	É
BẸ	Ẹ́
TI	Í
RO	Ó
FỌ	Ọ́
RU	Ú

This system, though appearing only in the single instance of the concord between the verb and the pronoun (unless indeed we include the formation of nouns of possession, already described, which is strictly parallel,) is still observable as proving the existence of that principle, which seems everywhere to pervade the African mind, of making the sound an artificial vehicle of the sense, so that the words which, in a sentence, have a certain relation to each other, may be known to have that relation by their similarity of sound. This principle gives to the languages of Africa an *external superficial* character; scarcely less so, though of a totally different kind, than that which is manifested by the monosyllabic languages, where position is the only guide to the mutual

relation which obtains between the component parts of a sentence.

I have observed that the appearance of this principle of euphonic concord seems to connect the Yoruba with the languages of Africa generally. I must add, however, that it affords us no clue to the position which this language holds amongst them, except it be negatively, by pointing out to what classes it does not belong. The simple fact, that in the Yoruba the euphonic changes affect the *vowel-sound alone*, whilst in those systems which prevail so generally throughout Africa the concord is effected by consonantal changes, furnishes us with a very marked distinction, sufficient to exclude this language from the other classes in which the euphonic principle is found; although the existence of the principle in any shape may still be regarded as a connecting link, in tracing out the larger families of human speech.

I know of but one instance in which there is any thing that very closely resembles the vocalic euphony of the Yoruba, and that is in the concord of the verb and pronoun in one tense only in the Haussa language. There the vowel which serves as an auxiliary to the verb varies according to the vowel-sound of the pronoun; so that we have NI *ISAH*, KA *ASOH*, KI *ISOH*, TA *ASOH*, MU *USOH*, for the several persons of that tense.* Here, however, we may observe a distinction; for whereas, in the Haussa, the pronoun influences the verb, in the Yoruba, on the contrary, the verb acts upon the pronoun.

And this is the only instance of any thing very nearly resembling the Yoruba euphonic concord; for there is no resemblance, except in the bare existence of a principle, between this vocalic change, and the regular har-

* *Vide* "Vocabulary of the Haussa Language," by the Rev. J. F. Schön, p. 25.

monious system which pervades and directs the whole construction of that vast family in the south, to which the appropriate name of the Alliteral Class has been applied. The known dialects of that great class have been divided into four separate families, the Congo, the Damara, the Sicuana, and the Kafir, to which may now be added at least two others, the Kisuaheli and the Temneh. Their general resemblance to each other in point of construction clearly proves them all to belong to one stock; whilst the dissimilarity existing between them and the Yoruba, in the particular we are now considering, will confirm us in the conclusion to which we have been already led by the total want in the latter of that system of classification by prefixes which pervades and distinguishes the former.

There is, however, one other very remarkable language, long known to Europeans on the West Coast, which exhibits the peculiarity of the euphonic concord; I mean, the Woloff. But here it only presents itself in the single instance of that most unique and effective particle to which Roger gives the title of "le signe de position,"* and which, according to Dard, has seven different forms depending on the initial of the noun which it defines.† This phase of the euphonic concord, though totally unconnected with that of the South-African languages, does yet bear a nearer resemblance to that than it bears to the phase which we trace in the Yoruba. And hence I would argue, that the vocalic euphony system of the latter does not only exclude it from the vast alliteral class of the south, but also from that western family, whatever it may prove to be, to which the Woloff, at present standing alone and unconnected, distinguished as

* *Vide* "Recherches sur la langue Ouolof," par M. le Baron Roger.

† "Dictionnaire Woloff-Français et Français-Woloff," par M. Dard.

it is by many extraordinary peculiarities, shall eventually be traced.

The third feature which I shall notice in the Yoruba is one of a still more negative character than either of those which have preceded. It is the *total absence of conjugation in the verb.* There are, it is true, a few particles used as auxiliary verbs, to mark distinctions of mood and tense; but these, with the single exception, perhaps, of the future auxiliary YIO, are significant in themselves, and consequently separable from the verb they are employed to modify. Thus we have LE and MA, denoting a potential and a subjunctive mood respectively; as also for the tenses, TI, past, and YIO, future. But there is nothing that presents the appearance of inflexion: the verb always appears in its root form, which never varies.

The grand peculiarity of African languages generally, as it respects the verb, is the extreme perfection to which they have carried that kind of conjugation which Chev. Bunsen has denominated the Semitic. By this name is denoted "the modification of the *predicate* contained in each adjective verb," to give his own definition, in contradistinction to what he calls the Sanscritic conjugation, "which is intended to mark the modifications of which the *copula* is capable, according to time and mode of existence."* In the Semitic languages, these modifications are effected by an alteration of the form of the original verb, either by the mere change of vowels in the same radical consonants, or by an addition of servile letters with a suitable change of vowels.† The seven con-

* *Vide* "Seventeenth Report of the British Association," p. 282, in a paper on the results of the recent Egyptian researches in reference to Asiatic and African Ethnology, and the classification of Languages, by C. C. J. Bunsen.

† *Vide* "Grammar of the Amharic Language," by the Rev. C. W. Isenberg, Ch. IV. § II. 3.

jugations of the *Hebrew*, and the thirteen of the *Arabic* verb will at once occur to our minds, all formed in the manner above described. The *Ethiopic* language, strictly Semitic, has ten of these different forms; whilst in the *Amharic*, which connects Semitism with Africa, Isenberg has exhibited no less than twenty-four variations of form belonging to the regular and perfect verb. Chev. Bunsen states that the *old Egyptian* shows a germ of this Semitic conjugation; but the developement of that germ in the *Coptic* is not organic, being effected by an auxiliary.* The same system prevails to some extent in the *Berber*; so much so, that Newman says in his grammar, "From primitive verbs are derived others with a modified meaning, exactly on the same principle as in the Ethiopian and Syro-Arabian."† He subsequently mentions three forms of these derivative verbs: 1. The Causative, with respect to which he says, "This is so entirely a living process, that a causative verb, it would seem, may always safely be invented from any given verb, without risk of being misunderstood."‡ 2. The Passive or Neuter; and, 3. The Reciprocal; adding that "more derived forms than these exist, but cannot yet be methodized."§ As we proceed southward, however, to the large alliteral family already so often mentioned, we find this system of conjugation developing itself, if not more fully, at least with more of definiteness and regularity. To mention some few of the many dialects which compose that family, the *Kafir* exhibits at least eight modifications of the verb, the *Sicuana* six, the *Kisuaheli* seven, the *Mpongwe* eleven, and the *Temneh* an equal number. The

* "Seventeenth Report of the British Association," p. 282.

† "*Vide* "A Grammar of the Berber Language," p. 313.

‡ Ibid. p. 314.

§ Ibid. p. 315.

conjugation called by some the Objective,* by others the Relative,† is a peculiarity which marks all these languages, and is not to be met with, as far as my knowledge extends, in any that does not belong to this family. It denotes that the action described is performed relatively, for or in behalf of another. This conjugation does not appear in the Wolof, which, however, is remarkably prolific in its modifications of the verb, counting no less than eleven, and many of these peculiar to itself, having no place in other languages; as, for instance, the Preparatory, the Iterative, the Diminutive, and the Intensive Negative conjugations; thus serving to keep up that character for singularity which distinguishes this unique specimen of human speech. Even in the Mandingo there seems a slight touch of Semitism in this respect, as a causative conjugation may be formed from the radical by an organic change; but to the best of my belief, these modifications of the predicate are not carried any further in that dialect.

And now, after taking this summary view of the principal families of Africa, in respect of this grand characteristic, when I add, that in the Yoruba there is not the slightest trace of any thing approaching to it, I think we shall feel constrained to admit that the total absence of such a distinguishing peculiarity must of necessity exclude the Yoruba from any direct relationship to the families possessing it. Thus we are led again, by a third argument, independent of the two former, to the conclusion that this language has no connexion with the alliteral family of the south; we are also strengthened in our former view of its complete separation from the Wolof; and, in addition to this, we now find that it is

* Boyce, "Kafir Grammar" § VI. 3. p. 49.

† American Missionaries' "Mpongwe Grammar," § 57

equally far from the more strictly Semitic families of the northern and north-eastern portions of the African continent.

If we now turn to the map of Africa, we shall perceive that the area over which we must search for the affinities of the Yoruba language is very considerably diminished; that, in fact, nothing now remains to be explored for this purpose but the tract on either side of the banks of the Niger, with the Guinea coast, which is enclosed by the course of that mysterious river, and the line of Mahommedan kingdoms which stretches eastward on either side of the inland sea of Tchad, from the Niger to the Nile; the whole space being included between the fifth and fifteenth degrees of N. latitude, and between ten degrees W. and thirty degrees E. of longitude.

There is another very striking feature in the Yoruba language, which I feel unwilling to pass over in this memoir, although, at the present stage of our knowledge on the subject of African philology, it will not afford any help in assigning to this language its proper position on the ethnological chart. The adverb is a part of speech in which we do not commonly recognise any characteristic sufficiently prominent to become a distinctive mark of any language, either generic or specific. But in the case of the Yoruba there is a most observable peculiarity in the use of this part of speech, which must, I think, eventually prove to be such a distinctive mark. Speaking in general terms, we may say, that each individual adverb of qualification possesses an idiosyncrasy of its own which altogether incapacitates it from supplying the place of another. It contains within itself the idea of the word which it is employed to qualify, although, as to form and derivation, totally unconnected with that word. In this way "almost every adjective and verb has its own

peculiar adverb to express its quality,"* or rather its degree. This peculiarity must certainly greatly increase the expressiveness of the language. Thus, for example, in sentences where we should employ the word "*very*," let the subject of which we were speaking be what it might, the Yoruban would express the same meaning with far more of definiteness and precision by a separate adverb in each case, no two of which could be used convertibly. We should say, for instance, "The tree is *very* high;" "the bird flies *very* high;" "this cloth is *very* yellow;" "the scarlet is *very* red;" "the glass is *very* dazzling." But the Yoruban would vary his adverb in every example; thus "iggi ga *fiofio*;" "eiye fo *tiantian*;" "aṣọ yi pọn *rokiroki*;" "ododo pipa *roro*;" "awojijin ndan *maranmaran*." It is true, we have adverbs which can only be applied to certain classes of subjects, as the word "beautifully" can only be used concerning objects of sense; but even here the tendency to generalize is observable: "beautifully" belongs of course, in its original acceptation, only to objects of *sight*, as, "the cloth is beautifully yellow;" but we employ it constantly in reference to objects of hearing, speaking of harmony as beautifully soft, and so on. In the Yoruba, on the contrary, we observe the working of a principle the very opposite of this generalization. Thus the word "fiofio," used above, can only apply to the idea of height, and that, too, only when the subject of which height is predicated is connected with the ground, and stands upon it; for when the idea of height implies distance from the ground and separation from it, another distinct adverb, "tiantian," must be employed. So, too, the adverb "rokiroki" can only be used of a *yellow* colour, although the word itself does not mean yellow; and "roro" only of a

* *Vide* "Vocabulary of the Yoruba Language," by S. Crowther, p. 29.

red, or, at least, dark colour, though the word has no such meaning; the fact being, that they imply ideas connected with those colours respectively, and not with the category of colour generally. And this principle seems to pervade the language; so that, in order to speak it correctly, it is necessary to know not only the verb or adjective which expresses what we wish to say, but also the peculiar and appropriate adverb which denotes the degree or quality attaching to it. This singular feature of the Yoruba language is unique, and therefore I shall not waste time in comparing it with the adverbial systems, whatever they may be, of other African languages.

The above remarks have throughout had reference to *grammatical* peculiarities. These, however, are not the only points deserving of notice in connexion with our present subject. Language is designed to give expression to thought. Hence, by examining the particular class of composition to which any given language has been especially devoted, we may trace the direction in which the current of thought is wont to flow amongst the tribe or nation in which it is vernacular, and so investigate the principal psychical peculiarities, if such there be, of that tribe or nation. In this view, then, we may say that a leading characteristic of the Yoruba language, deserving of a prominent place in these remarks, is to be found in the rich and abundant profusion of its proverbial sayings.

A glance at the Dictionary before us will suffice to convince us that in this respect the Yoruba is no ordinary language. It should seem that there is scarcely an object presented to the eye, scarcely an idea excited in the mind, but it is accompanied by some sententious aphorism, founded on a close observance of men and manners, and, in many cases, of a decidedly moral ten-

dency. It is true that this concise and pointed method of speech is, in a degree, common to all nations amongst whom civilization has made but little progress; for, as has been justly remarked, "proverbial expressions are peculiarly adapted to a rude state of society, and more likely to produce effect than any other; for they profess not to dispute, but to command; not to persuade, but to compel: they conduct men, not by circuitous argument, but immediately, to the approbation and practice of integrity and virtue."* In the Yoruba, however, there is an extraordinary exuberance of these sententious sayings, not confined to any particular caste undertaking to be the guide of the rest; but everywhere in the mouths of all, imparting a character to common conversation, and marking out a people of more than ordinary shrewdness, intelligence, and discernment. If brevity and elegance be regarded as the two main excellencies of a proverb, the Yoruban aphorisms may claim an equal rank with those of any other nation in ancient or modern times; for besides the condensation of the discriminating sentiment into a small compass, which is always observable in them, there is, for the most part, also an almost poetical contrivance or construction of the parts, which marks a refinement of taste greater than we should naturally have expected.

I believe that the number and the character of these proverbial sayings will almost bear us out in calling them the national poetry of the Yorubas. I am not aware of the existence among them of any heroic pieces, or war and hunting songs, such as those which prevail amongst the southern tribes, and of which Casalis has given us

* *Vide* Horne's "Introduction to the Scriptures," Vol. II. Part II. Book II. Ch. I. § vi.

several remarkable specimens.* The poetry of the Yorubas, if I may call it such, seems rather to be of the didactic kind, probably evincing a different character of mind in the people; and which cannot fail, I think, to remind us, both in sentiment and in style, of some of the poetical books of scripture.

I would proceed to point out one or two features of the Yoruban proverb which are worthy of notice.

In the first place, they are in the main *metaphorical*. Some object of sense is selected, to which the character intended is attributed, and some quality, or other accident, is predicated of that object of sense, which is designed to figure the intended predicate. As an illustration of my meaning, I may quote the proverb,

AGBÈ NI IJẸ EGBIN OMI,

"A calabash receives the sediment of water,"

which is explained to mean, "An elder must exercise forbearance;" or,

ẸNNITI Ọ DÀ LI ẼRU ITÒ,

"Ashes always fly back in the face of him that throws them,"

i. e. the calumnies, or injuries, which one man aims at another will recoil on his own head. This metaphorical style is not essential to a proverb; but I think we may say it is essential, or at least most highly conducive, to the *poetical* character of a proverb. Casalis has observed the same in the Sisuto proverbs in the south. "Les Bassoutos," he says, "me paraissent avoir été tout particulièrement heureux dans ce genre de composition. Leur langue, par sa précision énergique se prête admirablement au style sententieux, et l'élément métaphorique est entrée si abondamment dans sa formation, qu 'on ne

* *Vide* "'Etudes sur la langue Séchuana," par Eug. Casalis, Partie III. p. 32.

saurait la parler sans s'habituer insensiblement à revêtir ses pensées de quelque image qui les fixe dans la memoire."* As an instance of this metaphorical style, we find amongst his catalogue of Sisuto proverbs, "La pointe de l'aiguille doit passer la première," meaning, "Be direct in your discourse, avoid disguising the truth by evasive words." Another example of the same kind amongst the Yorubas is,

ATẸ YUN ATẸ WA LI A ITẸ EKURỌ OJU ỌNNA,

"To be trodden upon here, to be trodden upon there, is the fate of the palm-nut lying in the road."

Multitudes more of a similar character might be mentioned.

The characteristic, however, which gives to the Yoruban proverbs their peculiar claim to be regarded as a national didactic poetry, is a feature which was first pointed out to my notice by my esteemed and valued friend, the Rev. Henry Venn. It is that same feature which Bishop Lowth considered one of the grand characteristics, and which Bishop Jebb has proved to be the sole distinctive characteristic, of Hebrew poetry. We call it the system of parallelism, and by this word we denote "a certain equality, resemblance, or relationship, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure."† This parallelism in Hebrew poetry has been stated to consist of four species, which have been respectively termed the gradational, the antithetic, the synthetic, and the introverted. The gra-

* "'Etudes sur la lang. Séch." Part III. p. 84.

† *Vide* Horne's "Introduction to the Scriptures," Vol. II. Part II. Book II. Ch. II. p. 496. To the examination of Scripture poetry contained in that invaluable work I am indebted for the arrangement of this part of my subject.

dational is that species in which the second clause rises above the first, either in significance or in expression; the antithetic is that in which the two clauses are connected by contrast instead of similarity; the synthetic is that in which the parallelism lies in the construction of the sentences, noun answering to noun, and verb to verb, being strictly artificial; and the introverted is that in which, whatever be the number of clauses, the first is parallel to the last, the second to the last but one, and so on.

Of the gradational parallelism we meet with a few instances amongst the Yoruban proverbs; thus, in the ascending scale, we have,

Ọṣọ onibuje kò pe isan,
Ọṣọ oninabì kò ju ọdun lọ.

"Marks made with buje do not last more than nine days,
Marks made with inabì do not last more than a year."

Ahere ni yio kẹhin oko,
`Atta ni yio kẹhin ille.

"The farm-house will be after the farm,
The ridge of the roof will be after the house."

And in the descending scale we may notice the two following—

Bi iwọ kò li owo, o li enà;
Bi iwọ kò li ena, o li ohùn rere li ẹnnu.

"If you have no money (to give), you may pay visits;
If you cannot visit, you may send kind messages."

This partakes of the character of the logical sorites.

Abẹbbẹ ni ibẹ iku,
Abẹbbẹ ni ibẹ ọran;
Bi oru bá mu
Abẹbbẹ ni ibè é.

"A pleader (with the gods) wards off death,
A pleader (with the judge) wards off punishment;

If the heat is oppressive
A fan wards off that."

Of the antithetic parallelism we also meet with some examples; indeed, this species is peculiarly adapted to adages and aphorisms. The following are specimens—

Aṣe àlapa li ọṣọ, kò gbọ;
Aṣe oiiun gbogbo fu iggi, ọ yẹ iggi.

"However a ruined mud wall may be garnished, the trouble will be useless;
But all trouble bestowed upon things made of wood is advantageous."

Ji agbá ọtti, ji agbá èttu;
Ẹnniti arán wá ki iji agbá.

"The owner may broach his cask of liquid, or barrel of powder;
But he who is sent with it dares not broach the cask."

Ari ti ẹnni mọ iwi;
Fi apãdi bò ti rè mọlẹ.

"He who sees another's faults knows well how to talk about them;
But he covers his own with a potsherd."

Enia lassan pò o ju igbe;
Ẹnni rere wọn o jù oju lọ.

"Ordinary people are as common as grass;
But good people are dearer than an eye."

This last reminds us forcibly of the Scripture proverbs in its style of composition; each word in the second clause being antithetic to some word in the first. Examples of this character are to be found in almost every chapter of the Book of Proverbs; as, for instance, xi. 1. xiii. 3. xiv. 34. xv. 6, 20. xxi. 12. &c. &c.

The Yoruba abounds more in the synthetic parallelism than in any other. A few examples will serve to show the peculiarities of the species.

Ki àdaba ṣuṣu ki o wi fu jediedie,
Ki ẹiyẹ ki o wi fu ẹiyẹ.
"Let the white pigeon tell the woodpecker,
Let bird tell bird."

Àgba kò si, illu baje;
Balle ku, ille di ahoro.
"When there are no elders, the town is ruined;
When the master dies, the house is desolate."

Bẹbbẹ ki o ri ọkọsẹ̀;
Ṣagbe ki o ri awọn.
"Beg for help, and you will meet with refusals;
Ask for alms, and you will meet with misers."

Under this class we often find proverbs in which the second clause, constructed with a studied similarity to the first, contains the explanation of the figurative language which the first employed. Thus,

Aji bọ wá iba li ãba ilà li atẹllẹwọ,
Awa kò mọ ẹnni ti ọ kọ ọ́;
Aji bọ wá iba li owo adasan,
Awa kò mọ ẹnni ti ọ je é.
"We wake, and find marks on the palm of our hand,
We do not know who made them;
We wake, and find an old debt,
We do not know who contracted it."

Abẹrẹ bọ lọwọ adẹttè, o di ete;
Ọran ba ille, o di èro.
"If a needle fall from a leper's hand, it requires consideration (to pick it up);
If a great matter is before the council, it requires deep thought."

Akì igba àkaka lọwọ akitì;
Akì igba ille babba ẹnni lọwọ ẹnni.
"No-one can cure a monkey of squatting;
So no-one can deprive a man of his birthright."

Aṣiṣori kò ni ikun bi agbá;
Otoṣi kò lowo bi ọlọrọ.

"A pistol has not a bore like a cannon;
A poor man has not money at his command as the rich."

`Imado iba ṣe bi ẹlẹddè, abilluje;
Ẹrú iba jọbba, enia kò kùn.

"A wild boar, in the place of a pig, would ravage the town;
And a slave made king would spare nobody."

Elubọ́ ṣe ogbodo ri,
Ẹrú ṣe ọmmọ ni ille babba rè.

"As the elubọ́ was once a soft unripe yam,
So the slave was once a child in his father's house."

The twenty-sixth chapter of Proverbs is full of aphorisms of this class, in which the second clause explains the first.

Of the introverted parallelism the following is a specimen—

Ibajẹ àpo ni
Ibajẹ apá;
Bi apá ba já,
`Apo aballẹ.

"The injury of a bag
Is (caused by) the injury of the pack-rope;
If the pack-rope breaks,
The bag will go down."

For the most part, however, the Yoruba proverbs are not long enough to display this species of parallelism; but we may notice something similar to it in the inverted order of the corresponding words in the two parallel clauses which we often meet with; thus

Eleke li eke iyẹ;
Ohun ti aba ṣẹ ni iyẹ 'ni.

"To a liar a lie is natural;
Any thing which a man is in the habit of doing is natural to him."

Here ELEKE is made the subject in the first clause, though it corresponds with 'NI in the second; and OHUN TI ABA SẸ is the subject in the second, though it corresponds with EKE in the first.

Such is the striking feature of parallelism which so evidently characterizes the Yoruba proverbs. It is this which gives them their claim to the title of poetry; for there does not appear to be any thing which can be strictly called rhythm or metre in any of them; although the feature which I am about to notice may be regarded as a slight approximation to it. I mean that there is in the main a conformity of length between the lines which are designed to be parallel or antithetic; and that where there is a third line, either preceding or following, which stands alone, it is of a different length from the others, and, in most cases, considerably longer. These stanzas, if we may call them so, of three lines, are of very frequent occurrence amongst the Yoruba proverbs, and the peculiarity just noticed will, I think, be found to prevail almost universally in them. The following are examples—

OṢÉ NI ISAJU ẸKUN,
ABAMỌ̀ NI IGBEHIN ỌRAN,
GBOGBO OTTOKULU PE, NWỌN KÒ RI ẸBỌ ABAMỌ̀ ṢE.
"Sorrow is before weeping,
Mortification is after trouble,
All the community assemble, They find no sacrifice against mortification."

AIYE LI OKUN,
ENIA LI ỌSSA,
AKI IMỌ IWE, KI AKO AIYE JA.

" The world is an Ocean,
Mankind is the (lagoon) Ọssa,
One cannot swim, So as to cross the world."

Iwọ iba rí,
Iwọ kò gbọddọ wi ;
Ni ipa akọni.
" You may see,
You must not speak ;
It is that which is the death of the strong man."

i. e. a strong man may perish for want of being apprised of his danger.

Igbo biribiri,
Okunkun biribiri ;
Okunkun ni yio ṣẹtẹ igbo.
" The forest is very dark,
The night is very dark ;
The darkness of the night is deeper than the darkness of the forest."

Erin ntu ekuru,
Ẹfọ̀n ntu ekuru ;
Titu ekuru ajannaku Bò ti ẹfọ̀n mọllẹ.
" The elephant makes a dust,
The buffalo makes a dust ;
The dust of the elephant Hides that of the buffalo."

Ẹnnu imọ 'nnu,
Ete imọ ete,
Ni iko ọran ba ẹrẹkẹ.
" Mouth keeping to mouth,
Lip keeping to lip,
Bring trouble to the jaws."

Ewurẹ jẹ, o rè ille,
Agutan jẹ, o rè ille;
Ajẹ ìwa ille Ba ẹlẹddẹ jẹ.

"When the goat has fed, it returns home,
When the sheep has fed, it returns home;
Not returning home after feeding Ruins the character of the pig."

It is observable that in these stanzas, for the most part, the concluding line is about double the length of the others, and admits of being divided into two. We may compare with these the triplets in which Scripture language frequently runs; as, Matt. viii. 20,

"The foxes have holes,
And the birds of the air have nests,
But the Son of Man hath not where to lay his head."*

We have, however, examples of a different disposition of the triple stanza in the Yoruba, where all the lines are parallel, although, even in such cases, the last is in contrast, whilst the two others are in apposition; thus,

ADA ẸBỌ FUN GUNUGUN, O LI ON KO RU,
ADA ẸBỌ FUN AKALLA, O LI ON KO RU,
ADA ẸBỌ FUN EIYELLE, O GBE ẸBỌ ORUBỌ.

"Sacrifices were prescribed to the turkey-buzzard, But it refused to offer them,
Sacrifices were prescribed to the Akalla vulture, But it refused to offer them,
Sacrifices were prescribed to the pigeon, And it offered them."

In this, and in several other examples already given, the lines are evidently bi-membral, as is constantly the case in Scripture poetry.

The Yoruba stanzas, however, are not confined to two or to three lines: there are instances of quatrains, in which three lines are parallel, followed or preceded by an odd line; for example,

* *Vide* Horne's "Introduction," Vol. II. p. 508.

Ẹsu yio jẹ,
Ẹsu yio mọ,
Ẹsu yio lọ ;
Nibo li alatampoko yio wò,
" The locust will eat,
The locust will drink,
The locust will go away;
But where will the grasshopper hide itself?"
Agba mẹtta ki iṣi èkulu ipe ;
Bi ọkan pe ekùlu,
Ekeji ani ekulu,
Ekẹtta ani èkulu.
" Three elders cannot all fail to pronounce the word èkulu;
If one says ekùlu,
The second may say ekulu,
But the third will say èkulu."

Occasionally we find them passing the number of four, as in the following very simple but really poetic stanza of seven lines, which, we may observe, commences with an odd line, and then divides itself into three couplets, of strictly parallel lines, gradually increasing in length :

Bi ojumọ mọ,
Olowò gbe òwo,
Iranwu agbe kẹkkẹ,
Ajagun agbe apata,
Iwọnsọ abẹrẹ gbe àssa,
`Agbẹ ají ti on ti arukọ,
Ọmmọ ọddẹ ají ti apo ti ọrọn.
" When the day dawns,
The trader takes his money,
The spinner takes her spindle,
The warrior takes his shield,
The weaver takes his batten,
The farmer wakes, himself and his hoe,
The hunter wakes with his quiver and his bow."

The above remarks would seem sufficient to substantiate the claim of the Yoruba proverbs to a place amongst the poetry of nations. But without dwelling longer on this point, I will proceed to notice one or two other distinctive features.

One is—what indeed we might expect in a nation yet in its infancy, and scarcely rising out of barbarism—that the point of the proverb very often lies in the fact of two words having a very similar sound, with a wholly different sense, making the proverb in such cases, a play upon the word. We have numerous instances of this amongst the Yoruba adages: to quote a few—

`Ojọ pa bàtta bata bàtta bata li ori apatta: li ode ajalubata, bata ni iggi, bàtta li awọ.

The rain on the batta (shoes) goes patter, patter, patter, as on the apatta (rock): in the street of the ajalubata (head drummer), the báta (drum) is wood, the bàtta (shoes) are skin."

This sentence is designed as a play on the word apatta, containing a frequent repetition of *b* and *t* sounds.

But there are others whose meaning is more obvious; as,

Abẹrẹ bọ lọwọ adẹttẹ, o di ete—"If a needle falls from the hand of a leper, he requires consideration" to pick it up, because his hand is mutilated by the disease. The play in this sentence is in the words, adẹttẹ, and o di ete. One who di ẹttẹ, is leprous, must di ete, become thoughtful.

Igún ti ogún mi kó jọ ti ẹgun—"Piercing me with a lance is not like piercing me with a thorn." Here the resemblance between the three words igún, ogún, ẹgún, gives a peculiar liveliness to the expression.

Bi ọmmọ da ori kan apa, apa a—"If a child treats the apa tree insolently, it wounds him." The word apa "wounds" is the same as the name of the tree.

ORE AGBÉ ṢE LI ỌFFA O DI EGBÉ—"The good which Agbé did in Ọffa is wasted;" lit., is become loss. The word denoting loss is EGBÉ, similar in sound to AGBÉ. He is said to have been a noted philanthropist among the Yorubas.

IBAJẸ ÀPO NI IBAJẸ APÁ.—"The injury of the bag is (caused by) the injury of the pack-rope." ÀPO and APÁ are similar.

BÁBA BỌ BÀBA MỌLLẸ—"A great matter puts a small matter out of sight." BÁBA and BÀBA are only distinguished by the accent.

BI ALAPATA BA PA ẸRAN, AWỌN ALAGBATA ABU U LI AJAN—"When the butcher kills the animal, the retailers cut it into pieces." The resemblance between ALAPATA and ALAGBATA is sufficiently obvious.

Multitudes more of a similar character might be collected, but the examples above given are enough to show the tendency of the Yorubas to the figure of rhetoric commonly called paronomasia; in which characteristic again, as in the parallelism already described, there is a striking similarity to the poetry of the Hebrews and other oriental nations.*

I must not omit to mention, in this brief account of the Yoruba proverbs, that there is a degree of moral light observable in them which renders them peculiarly interesting, and gives them, I may add, a real value in connexion with the inquiry into the moral government of the universe; inasmuch as it presents us with a lively comment on the words of St. Paul concerning the Gentiles, "which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. ii. 15.) These proverbs, in many in-

* *Vide* Horne's "Introduction," Vol. II. p. 292.

stances display ideas concerning the providence of God, the moral rectitude of actions, or the practice of social virtues, which (to say the least) we should hardly have expected to find in a people so wholly separated from the influences, direct or indirect, of that revelation which God was pleased to make of Himself to man. The words of Casalis, with reference to the Sisuto proverbs, are in my opinion even more applicable to those of the Yorubas. "Sous le rapport moral, il est intéressant d'observer les vestiges de cette conscience universelle, a laquelle Dieu a confié la direction de toute créature intelligente. Nous acquérons par là la certitude qu'il n'est pas d'homme sur la terre qui ne sache discerner entre ce qui est moralement bon et moralement mauvais, et qui par conséquent ne soit susceptible d'encourir la condamnation attachée à la transgression des lois divines."* Amongst his list of Sisuto proverbs we meet with some that express a moral sentiment; as, for example, "La trappe prend le grand oiseau aussi bien que le petit;"† "Le sang humain est pesant, il empêche celui qui l'a répandu de fuir;" "Le meurtrier dit, Je n'ai tué qu'une bête, mais l'animal sans poil (l'homme) ne périt pas sans être vengé;" "L'homme trompeur est une aiguille à deux pointes."‡ But there is something more striking in the high standard of morality observable in the sayings of the Yorubas, displaying as it does a conscious recognition of the intrinsic excellence of those peculiar virtues which we commonly regard as being appreciated only in civilized society. Were we to measure this people by the standard of their proverbial morality, we should come to the conclusion that they had attained no inconside-

* "'Etudes sur la lang. Séch." Part III. p. 84.
† Ibid. p. 87.
‡ Ibid. p. 89.

rable height in the developement of social relations, having passed out of that savage barbarism, in which every individual lives for himself alone, into a higher state of being, in which the mutual dependence of one member on another is recognised, giving room for the exercise of social virtues as a sort of moral compact for the safeguard of society. A few instances will suffice to explain my meaning.

Thus the mutual relation between man and man, and the consequent duty which man owes to man, are distinctly acknowledged in the brief sentence,

Ẹnniti o ṣe ibajẹ́ enia, o ṣe ibajẹ́ ara rẹ̀.

"He who injures another, injures himself."

The excellence of truthfulness as one of those virtues which are essential to the existence of society, is evidently implied in such proverbs as the following, condemnatory of the antithetic sin of lying.

Pipẹ ni yio pẹ eke ko mu rá.

"The time may be very long, but a lie will be detected at last."

Dr. Krapf, in his laborious researches on the east coast, was unable to find any word expressing the idea of gratitude in the language of all the Suaheli tribes, a fact significant enough as to the total absence of the moral feeling denoted by that name. Amongst the Yorubas, on the contrary, not only is the word dupẹ, "to give thanks," a word of constant and daily occurrence, but they have proverbs relating to ingratitude sufficient to show that, in theory at least, its turpitude is acknowledged to the full. Thus they say,

Enniti aṣe li ore, ti kọ dupẹ;
Aba ṣe e ni ibi, kò dọn ọ.

"He to whom kindness is shown, and he does not return thanks,

You may do him ill, and he will not feel that either:" intimating that an ungrateful person must be destitute of all feeling. So again—

Enia ki ise 'ni ni rere
Ki afi ibi ṣu u.

"He who has done you a kindness should never be ill-used."

Ari ba 'ni jẹ agbọn isallẹ bi o ku li owurọ aya li allẹ.

"An ungrateful guest is like the lower jaw, which, when the body dies in the morning, falls away from the upper by night-time."

The light in which the Yoruban moralists regard justice and equity may be gathered from the following pithy piece of advice—

Etí, gbọ ekeji ki o tó dajọ.

"Ear, hear the other side (of the question) before you decide."

The duties of contentment and patience are energetically and forcibly recommended in the two subjoined aphorisms, duties which can scarcely be recognised as such while man is in a state of barbarism;

Ma gbiyele ogun;
Ti ọwọ ẹnni ni itó 'ni.

"Depend not on (the fortune of) battle;
What a man possesses is enough for a man."

Ibinọ́ kò ṣe nkan fu 'ni,
Sũru babba ìwa:
Ibinọ́ ni iyọ ọffa li apó,
Ohun rere ni iyọ obì li àpo.

"Anger does nobody good,
Patience is the best (lit., father) of dispositions:
Anger draws arrows from the quiver,
Good words draw kola-nuts from the bag."

Another remarkable proverb may be mentioned, in which we notice the same implied reproof of a partial respect of persons which we so often find in Scripture. This proverb supposes the case of a poor man looking on at the erection of a house: a rafter is discovered to be not long enough for its intended purpose; the poor man ventures to recommend the plan of splicing two rafters together, to increase its length: his advice is at first despised, because he is poor, but eventually adopted on the failure of all other plans. This history the proverb gives, in the usual brief sententious manner of that class of composition,

Bi ẹkkẹ otọṣi kò tó oke li õrọ, ató li alle.
"If the poor man's rafter does not reach the top in the morning, it will reach it in the evening."

We are forcibly reminded of the striking parable in the ninth chapter of Ecclesiastes, whose moral is given in the words, "Then said I, Wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not heard."

The following is an evident proof that the Yorubas are capable of appreciating the higher and more generous sentiments of refined society, such as are the farthest removed from that mere love of animal gratification which marks the savage:

Didọn li ọ dọ̀n li a nba ọrẹ jẹ ẹfọ́ ti ille ẹnni tó ni ijẹ.
"We partake of our friend's entertainment, because (friendship) is pleasant, not because we have not enough (to eat) in our own house."

We are accustomed to view the untutored barbarian as one who utterly disregards the life of his fellow-man. Yet even amongst the wild Basuto there are proverbial expressions which show that they are conscious of its

value: two such have been already noticed; another is to this effect, "Si un homme a été tué secrètement, les pailles des champs le diront."* In like manner the Yorubas have this remarkable saying—

Ohun gbogbo li ãdiyele,
Ṣugbọ́n kò si ẹnniti ọ mọ iye ãra èjjẹ ara ẹnni.
"Every thing has its price,
But no-one can set a price upon blood;"

a remarkable saying in every point of view, especially when we look upon it as a self-supplied text from which to preach the Gospel of redemption by the precious blood of Christ.

The same observation may apply to those proverbs which show how correct an estimate the Yorubas have formed in some respects of the character and attributes of the Divine Being, thereby proving the unqualified declaration of Holy Writ, that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.†"

That they have a true idea of God's watchful providence, and care for all His creatures, is evident from the following very beautiful proverb, whose import is the same as that of the English adage, "Man's extremity is God's opportunity."

Bi o kùn oní, kùn ọ̀la, ki ogbẹ ki ọ pa agiliti, òjo arọ̀.
"If the Agiliti will die to-day or to-morrow (for want of water), rain will surely come."

* *Vide* "'Etudes sur la lang. Séch." p. 89.
† Rom. i. 20.

The Agiliti is an animal of the guana tribe, which is said to live for a very long time without water.

There is another, said to be a very favourite saying of one of the present chiefs of Abbeokuta, which conveys such a lesson of dependence on the guiding providence of God, that it ought not to be omitted here—

O fi ìja fun Ọlọrun jà, fọwọle ẹran.

"Leave the battle to God, and rest your head upon your hand."

But not only do they thus prove their acquaintance with the fact that God's providence superintends all things upon earth, and that man is dependent on that overruling power; they further speak of man's relation to God as His servant, evidently regarding that relation as applying to all times and circumstances; and that, too, so as almost to force upon us the conclusion that they viewed that service in the light of a privilege. At least, it is difficult to give any other explanation of such a proverb as the following—

Aro ni idena orisa.

"The aro (*i. e.* a man with a withered limb) is the porter (at the gate) of the gods."

I understand it as denoting that if a man through infirmity cannot be engaged in the active service of God, he is still God's servant, and may fulfil his obligations passively.

Surely these are indications of no ordinary perception of moral truths, and sufficient to warrant the inference, that in closeness of observation, in depth of thought, and in shrewd intelligence, the Yoruban is *οὐ τυχὼν ἀνηρ*—no ordinary man. The existence of proverbs such as these

amongst a people situated as the Yorubans are, is a fact pregnant with many thoughts on which the theologian and the moralist may dwell with advantage; and may awaken in all an interest in a nation towards whom the sympathies of the public have been already directed by the exciting events of their recent political history. We can now see a little way into the thoughts and feelings of that people, which has come prominently before our notice as the butt of the last efforts of the expiring slave-trade, and the repeller of those efforts: we can now dive a little into that sea of mind, to which the Dahomian tyrant would fain have cried, Hitherto shalt thou come, and no farther; which he would fain have bound in the chains of slavery, like the Persian monarch of old; but which refused to be fettered, rising up wholly like a flood, and forcing his proud army to flee before it. Surely great interest must attach to an insight into the mind of such a people, now for the first time furnished to the civilized world, in the work before us, by one of the most intelligent amongst them, whose long acquaintance with foreign civilization renders him capable of appreciating the importance of the work which he has undertaken, and of estimating the difficulty which attends upon the task of rendering intelligible, in a new language, the ideas of another, wholly diverse and alien.

To the philologist this work presents a new field of inquiry of a most deeply interesting character. The nature of those inquiries which it suggests I have endeavoured to set forth in these few introductory observations; in which I profess to have done no more than merely point out the principal distinctive features of the language; thus preparing the way, I trust, in some little

measure, for future more extended surveys of the Yoruban in connexion with other African dialects, when our acquaintance with Hamitic philology shall have become more enlarged.

Mean time the remarks already given will be sufficient to recommend the accompanying work to the perusal of those who feel an interest in Africa, and who long for the coming of that day, when not "five cities" only, but all cities and towns and villages, not "in the land of Egypt" only, but in all the tribes of that dark continent, "shall speak the language of Canaan, and swear to the Lord of Hosts."*

* Isa. xix. 18.

A

VOCABULARY

OF THE

YORUBA LANGUAGE,

&c. &c.

The five vowels, *a*, *e*, *i*, *o*, *u*, represent the sounds usually termed Italian, as heard in the words—

	ENGLISH.	GERMAN.
a ..	*Bath, bat.*	*Vater, hand.*
e ..	*Bait, bet.*	*Stets.*
i ..	*Beat, bit.*	*Lieben, sinn.*
o ..	*Boat.*	*Honig.*
u ..	*Boot, full.*	*Hut.*

There are also two modified vowels and two dipthongs—

ẹ, a sound between the sounds of *bat* and *bait*, hardly distinguishable by an English ear from the latter sound; approximating closely to the English interogative *aye?* or the German *ä*, *Väter.*

ọ a sound between *a* and *o*, as heard in *law, water, bought, not;* represented in Swedish by *å*.

ai, nearly equivalent to the English *i*, in *mile.*

oi, as in *voice.*

Among the consonants it is only necessary to notice that—

g is always hard, as in *gate.*

j is always soft, as in *join.*

h has always its distinct sound, as an aspirate.

p=*hp*—the hard sound, to which *gb* is the soft correlative.

ṣ=*sh.*

Of the accents, none are employed, as in English, merely to mark the stress to be laid on a particular syllable.

The circumflex usually indicates a contraction, which is also in all cases a long syllable, *e. g.* DÃBOBO, from da-abo-bo.

The acute (´) and grave (`) accents are simply marks of intonation—*i. e.* of the rise or fall of the voice—often, as in the Chinese language, affecting the signification.

Words not divided by a hyphen are uncompounded roots, or words whose etymology is uncertain.

When a word is compounded without any change of the simple, it is merely divided by a hyphen into its component parts.

When there is such a change, an analysis is added of the whole word; *e. g.* IFORIBALLẸ (fi-ori-ba-illẹ); or of the syllable which needs elucidation, *e. g.* AṢENNU-ENNI (ṣe-ennu——).

YORUBA VOCABULARY.

A.

A, much used in composition as a prefix; as Yè, "to live," "to have functions of life;" àye, "a state of living."

Aa! a word of exclamation.

Abã, Abara, *s.* a slap with the palm of the hand.—Iwọ gba mi li abã, "You slapped me."

Abá, *s.* remembrance, thought.—Emi ndabá rẹ, "I was thinking of you." Hope, expectation.—"Abá ki ni iwọ nda, "What hope do you entertain?"

Abá, *s.* a kind of mat.—Ẹni Aba kò tọ́ bi ẹni ore, ẹni abá kò ṣe iká, rirun ni irun wómwom, "An abá mat is not so durable as an ore mat; it is too brittle to bend."

Abada, Fabada, *adv.* (Haussa) for ever.—Emi kò ṣe bẹhẹ mọ lai, ãbada, "I shall never do so any more, for ever."

Abàfe, *s.* a tree, the tender leaf of which is used for medicine against the bite of the snake.

Abajẹ, *s.* the name of a kind of yams.

A-ba-jẹ, *s.* the act of eating one with another.

Abaiyejẹ, Obaiyejẹ (Ba-aiye-jẹ), *s.* busy-body, *lit.* world-spoiler.—Abaiyejẹ kò se ifi idi ọ̀ran hàn, "Secrets should never be told to a busy-body."

Aba-mọ̀, mortification, painful reflection.—Ọ̀ṣé ni iṣaju ẹkun, abamọ̀ ni igbẹhin ọ̀ran, gbogbo ọ̀ttọ̀kulu pé nwọn kò ri ẹbọ abamọ̀ ṣe, *lit.* "Sorrow precedes weeping; mortification follows a grievous matter; the

whole community assemble, but find no sacrifice against mortification."

Abanijẹ́, Ọbanijẹ́, (Ba-enia-jẹ), *s.* a despiser, calumniator, a slanderer.—Ọbaniajẹ́ ọbaara rẹ̀ jẹ́, "He who despises another despises himself."

Abanijẹ, *s.* one who partakes of the same dish.—Abanijẹ má ba ni ṣe ìfẹ́ enia, enniti ọ je didọ̀n ni ijẹ kikan, "He who shares his friend's prosperity, but does not move a hand to help him in his work, is selfish; for he who eats the sweet should be ready to eat the bitter."

Abanişe (—ṣe), *s.* a helper, coadjutor, a fellow-worker. —Abanişe ma sì banişe mọ, "A helper who would help no more."

Abanigbele (—gbe-ille), *s.* an inmate. Fire is proverbially personified as "Abanigbele má mọ̀ oju ẹnni," "An inmate which cannot be tamed."

Aba-pade, *s.* casual occurrence.—Ohun abapade kò jọ ohun ti ari tẹllẹ, "An accident is not like an expected result."

Abara, see Abã̀.

Abáta, *s.* a park; an open place in the front of the palace.

`Abata, *s.* a marsh in a plain, a pool.—`Abata takete bi ẹnnipe kò ba odò tan, "A pond appears like a self-supported body of water, whereas it is dependent on unseen springs or drainage:" applied to persons who seem to be what they are not.

`Aba-ti, *s.* the missing of a thing, insecure holding, not sticking fast to.—`Abati àlapa, aba a tì aba a rẹ̀, "A wall appears ready to fall; we cannot throw it down; we seek its shelter." A common proverbial saying.

Aba-wọ́n, *s.* a stain, a blot.—Aṣọ funfun on abawọn ki iré, "A white cloth and a stain never agree."

Abba, *s.* incubation.—Adirẹ nsùn abba, "The hen is sitting."

Abbà, *s.* a stack, rick, pile of corn on a platform, store.

Àbba, *s.* an iron hook by which prisoners' feet are made fast on a block of wood, the stocks; a hook on which a padlock is hung.—Àbba kò ṣe ikàn mọ ni li ẹsẹ, bikoṣe ẹnniti nṣe buburu, "The stocks are not pleasant, but they are good for a rogue."

Abbẹ́, *s.* the lower part, beneath.—Bi ọ̀ran ba ṣú okunkun abẹ ẹ wò li abbẹ́, "If a matter be dark, dive to the bottom."

Abbẹlle (Abbẹ-illẹ), *adj.* private, secret.—Ohun ti akò fẹ ki enia ki omọ̀ li aṣe li abbẹllẹ, "What is not wished to be known is done in secret."

Abbẹya, Abbiya (—iya), *s.* the armpit.

Abẹ, *s.* razor, lancet.—Didì ni imu abẹ imu, "Wrapping up a razor preserves its sharpness."

Abẹbbẹ, *s.* a fan made of hide, used by African gentlemen to stir the air and cool themselves; an advocate, a pleader.—Abẹbbẹ ni ibẹ iku, abẹbbẹ ni ibẹ ọran, bi oru bá mu abẹbbẹ ni ibẹ̀ ẹ́, "A pleader with the gods wards off death; a pleader with the judge wards off punishment; a fan wards off the heat when it is sultry."

A-bẹ-i-yannu, *s.* importunity, incessant solicitation.—Ẹnniti mbẹ abẹiyannu yio rí ohun tí nfẹ gba lowo oluwarẹ̀, "He who begs with importunity will get what he wants."

Abekuluje-ọdan (Ba-ekulu), *s.* a white bird, with long neck and legs, which generally accompanies the èkulu, a species of the deer.

Ab-ẹnnu-gbagba, *s.* a kind of loose trousers.

Abẹrẹ, *s.* needle, pin.—Ipa abẹrẹ lí okun itọ̀, "It is the path of the needle which the thread is accustomed to follow."

Abẹṣe, *s.* a good-for-nothing person.—This word is frequently used to abuse inferiors; as, Iwọ abẹṣe yi, "You good-for-nothing fellow."

Abẹtẹlle (—tẹ-illẹ), *s.* a begging before hand, a bribe. —Abẹtẹllẹ ni ifọju onidajọ nitori abẹtẹllẹ ki ile iṣe idajọ otitọ, "A bribe blinds the judge's eyes; for bribes never speak the truth."

Abẹtu, *s.* a brook, running water, a rivulet.

Abiamọ, *s.* a woman having a young child, a parent.—Abiamọ abẹhin jijà; a playful name used in addressing a woman with an infant.

Abigã, *s.* a mixed breed of a large and small horse.

Abi-ku, *s.* the spirit of children who die in infancy. Infants, or children who die under ten or twelve years old, are called Abiku, and are never buried in the town, being sometimes even thrown away in the bush, as a punishment. They are supposed to have had evil spirits for their companions, who have enticed them away. The evil spirits are supposed to punish the children with cruel whippings, if they do not give them the things which they require of them. If a child grows thin, his companion spirits are affirmed to be taking away his food from him; hence, to appease these spirits, sacrifices are resorted to; and to frighten the spirits away, charms are hung about the child, and iron rings are put on his feet, the jingling of which is supposed to drive the spirit far away.

Abi-kẹhin, *adj.* younger, last born.

Abilà, *adj.* striped, varied in colour, checkered.—Aṣọ abilà gbogbo li o li oruko, "Each coloured cloth has its name."

Abilleko (Ille-ọkọ), *s.* a married woman who is living with a husband.

Abinọ-ku-ẹnni, *s.* a malicious person, a persecutor, a calumniator.—Ẹnniti kò fẹ ọ̀ran ẹnni ni iṣe abinọkuẹnni, "He who does not love his neighbour acts maliciously."

Abirọ̀n, *s.* an infirm person, a sick person.—Bi o ti wù ki o ri akì irẹrin abirọn, boya ohun ti o ṣe e loni, aṣẹ

iwọ lọlla, "A sick person should never be laughed at, because what happens to him to-day may happen to you to-morrow."

Àbọ, *s.* a returning, a coming back, cessation.—Oku àbọ, salutation on one's returning.—Ayún àbọ mi, o di ẹmẹffa loni, "My goings and returnings are six." "I have travelled the road six times to-day."—Kò dẹkun kò dabò, "It does not cease."

Àbọ, *s.* half, moiety.—Emi kò jẹ fun 'ọ li àbo iṣu bikọṣe ọ̀ttọtọ, "I will not give you half a yam, but a whole one."

Abọgan, Ab-ọwọ-gan, *s.* the musquito, also called yam-yam, a name common to all little stinging flies.

Abọggibọpẹ (Bọ-iggi-opẹ), *s.* a heathen, an idolater, *lit.* a worshipper of wood and palm.

Abọ-pa, *adj.* fatted, fed for the slaughter.

Abọrisa (Bọ-orisa), *s.* a worshipper of false gods, idolater, the same as Abọggibọpẹ, a name indiscriminately given to all idolaters.

Abọṣẹ̀ (Abọ-iṣẹ), *s.* work done by a person in his own farm after his master's work is done, job work.—Abọṣẹ́ kì iṣe iṣẹ ojọ, iṣẹ babba ni igba ọjọ ẹnni, "Job-work is not the chief business (of a servant); the master's work has the (first) claim on his time."

Abọsseje (Ba-ọsse-jẹ), *s.* the violator of sacred time, a sabbath-breaker.

Abó, *s.* a tree which bears fruit like the sweet-sop, or custard-apple, from the stick of which the natives produce fire by friction.

Àbo, *s.* a bag to keep clothes in.—Bi aṣọ pẹ li àbo a hù, "If clothes remain long in the bag they rot."

Abo, *adj.* female of beasts, also applied to infants; as Abo mbi akọ? "Male or female?" Never applied to grown-up persons.—Abo-agutan, an ewe—Abo-ewure, a she-goat—Abo-ẹṣin, a mare—Abo-ẹlẹdẹ, a cow—

Abo-galla, a doe—Abo-kennìu, a lioness—Abo-malu, a cow—Abo-ri, a female lizard, &c. &c.

Abo, *s.* refuge, shelter.

Abojuwo, Ibojuwo (Ba-oju), *s.* superintendence, a looking after.—Iwọ ni nṣe abojuwo lẹhin babba, tọju ille rere, "You superintend in the master's absence; see well to the house."

Abo-ọkà, *s.* a bundle of guinea-corn.—Nigbati àgbẹ ba ndì abo ọkà inọ rẹ̀ adọ̀n, nipa abo ọ̀ka ni yangidi owo iti iwá, "He who ties up bundles of corn rejoices, because from bundles of corn come bundles of money."

Abu-ja, *s.* a short cut to a place, anticipation of another's words.—Ẹnniti ọ ba mọ̀ idi ọran tẹlẹ on ni ibu abuja eké, "He who knows a matter beforehand confounds the liar."

Abuja-ọnna, *s.* a lane, a cross street or road.

Abu-ka, *s.* the act of encompassing.—Bi aba bù igbẹ́ li abuka ari ẹranko inọ rẹ̀ pa, "If a bush is surrounded, the animals in it are easily killed."

Abuke, *s.* a hunchback.—A ki iṣipẹ̀ inaro fu abuke, "A hunchback is never asked to stand upright.

Abu-kọn, *s.* an addition to, a blessing.

Àbu-kun, *s.* a remainder, a deficiency, disgrace, contempt.—Ohun ti iṣẹ ohun àbukun ki amá ṣe e si ọmmọ ẹnnikeji ẹnni, "A contemptuous act should never be done towards a fellow-man."

Abula, *s.* adulteration.

Àbu-lẹ, *s.* a patch, a piece sewed on to cover a hole.—Àbulẹ̀ ni imu aṣọ ilò tọ, enniti kò bá ṣe itọju abulẹ yiọ ṣe ara rẹ̀ li òfo aṣọ, "Patching makes clothes wear long, and he who does not care to patch will lose his clothes."

Abu-mọ́, *s.* a piece put to, additional, exaggeration.

Abu-ran-owu, *s.* cotton carded and prepared to be spun.

Aburo (A-bi-iro), *adj.* erect, upright.—Filla pupa abùro, "A cap standing erect."

Abu-rò, *s.* a younger relative.—Aburò ki ipa ẹgbọn ni ìtan, "The young cannot teach traditions to the elders."

Abu-si, *s.* a bush adjoining the town spared for its shelter.

Abusọ (Bu-isọ), *s.* falsehood of one's own invention.

Ada, *s.* billhook with wooden handle, mostly used by farmers.

Àdaba, Ataba, *s.* a dove.—Àdaba kekeluke kò si ọja ti kò ná tan, "There is no market in which the dove with the prominent breast has not traded." A proverbial expression by which a cowry is compared to a dove for its circulation as current money.

Adaba-ṣuṣu, *s.* a species of white pigeon.—Ki àdaba ṣuṣu ki owi fu jẹdiẹdiẹ, ki ẹiyẹ ki owi fu eiyẹ, "Let the matter be spread abroad," *lit.* "Let the pigeon tell the woodpecker, (?) and bird tell bird."

Adabo-boni (Da-abo), *s.* a defender, a succourer.

Àda-bọ-ọja, *s.* a small market, the second day's market.

Ada-bọwọ (Bo-owo), *s.* the taking responsibility upon one's self.—Bia ti ran 'ni ni iṣẹ li ãjẹ bi iwọ ba ṣèni si iṣẹ adabọwọ ara rẹ, "As a message is given to you, so deliver it: if you vary it, the consequences will rest with you."

Ada-do, Erekuṣu, *s.* an island.

Ada-gun, *s.* a lake, a pool or pond.

Ada-gunlẹ-apo (Ada-gun-illẹ), Ebĩri, *s.* a large quiver, generally placed in the ground in battle, from which the soldiers are supplied with arrows.

Ada-ji, Ada-jiwa, *s.* the time of the second cock-crowing.

Adajọ (Da-ejọ), *s.* a judge, an umpire, one who decides matters.

Adakadeke, *s.* a mischievous person, a liar.

Ada-ma-le-ṣe, *s.* one unable to perform what he undertakes.

Ada-mọ, *s.* a mistaken view, heresy.

Ada-mọran, *s.* a counseller, a suggester.

Adán, *s.* a bat.—Adán dorikodò o nwò iṣẹ ẹiyẹ gbogbo,

"The bat suspends itself, but watches the other birds."

Adaniduro (A-da-enia-duro), *s.* a detainer.

Adanilaga (—laga), *s.* he who wearies one, an importunate person.

Adanilara (—lara), *s.* one who mortifies, or disappoints; one who designedly or purposely does a thing to vex another.

Adanilaraya (—ya), *s.* one who enlivens or cheers up another.—Bi ọ̀pọ enia ba kuro li ẹgbẹ́ ofo adanilaraya ni ifo ni jọjọ, "Though many guests are absent, he only who enlivens the party is missed."

Adanilẹkkun (—li-ẹkkun), *s.* one who forbids, a prohibitor.

Adaniloju (—li-oju), *s.* one who disappoints.—Adaniloju kò ṣe ifi ẹ̀hin tì, "He who disappoints another is unworthy to be trusted."

Adaniloro (—oro), *s.* a tormentor.—Adaniloro fi agbara kọ́ ni, "He who torments another (only) teaches him to strengthen himself."

Adaniniji (—ni-ji), *s.* one who frightens or alarms another; one who raises a sudden expectation.

Àda-pe, *s.* the contraction of words or names.—Àdape ọ̀rọ kì ije ki amọ̀ itumọ̀ oruko, "Contraction of words conceals the sense."

Ada-ri-ji-ni, *s.* one who forgives.—Adarijini ni iṣẹ̀ttẹ ẹjọ, "He who forgives ends the dispute."

Adaripọn, (—ori-pọn) *s.* the male lizard, so called because of its yellow head.

Ada-ru-da-pọ, *adj.* indiscriminate.

Ada-san, *s.* an old debt incurred by some distant relative.—Aji bọ wá iba li ãba ilà li ateḷleẉọ, awa kò mọ̀ ẹnni ti ọ kọ ọ, aji bọ wa iba li owo adasan, awa kò mọ ẹnni ti ọ jẹ ẹ, "We wake and find (we find as soon as we have consciousness) marks on the palm of our hand: we do not know who made the marks: we wake

and find an old debt, and we know not who incurred it."

Ada-si, *s.* gleaning, a thing spared from the rest.

Ada-win, *s.* parts of money due, payments by instalments.

Adé, *s.* a crown studded with beads in a tasteful manner. —Ọbba kò ni filla adé li oni, "The king has no cap but a crown."

Adebipani (Da-ebi-pa-ẹnni), *s.* or *adj.* that which causes famine or starvation.—Adebipani ki iṣẹ ọré ẹnni, "He who causes one's starvation is not one's friend."

Adehùn (De-ohun), *s.* one who concludes a bargain, a bargainer, a bargain.

Adelebọ (De-ille-bọ), *s.* a married young woman.

Ade-mọ, Ade-mu, *s.* a drinking calabash.

Adena (De-ọnna), *s.* one who watches on the road, one who lies in ambush, a hinderer, impediment.

Adẹtisillẹ (Dẹ-eti-si-illẹ), *s.* a listener, one who listens to a thing spoken in private.

Adẹttẹ̀ (Da-ẹttẹ̀), *s.* a leper.—Abẹrẹ bọ lọwọ adẹttẹ̀ o di ete, òran ba illẹ o di èro, "If a needle fall from a leper's (mutilated) hand, he cannot pick it up without much consideration and contrivance: so a great matter before the council requires deep thought."

Adí, *s.* oil made from the kernel of palm-nuts.

Adí, *conj.* notwithstanding, after all.

Adi-dọn, *s.* sweetmeats, confectionery, parched corn ground and prepared for the use of the warriors in their expeditions.

Adirẹ, Adiẹ, *s.* a domestic fowl.

Adirẹdò (Adirẹ-odo), *s.* a water-fowl.—Adirẹdò, kò ṣe ibọ ipọri, "A water-fowl is not fit to worship the tutelary god Ipọri."

Adirẹ ìranna, *s.* a fowl killed at the death of a person as his passport to the invisible world.—Adirẹ iranna ni iṣaju oku, "The fowl is the forerunner of the dead."

Adí-mọ, *s.* a state of being shut in.

Adin-gbẹ, *s.* any thing dried over a fire, such as meat or corn prepared by warriors for their marauding expeditions.

Adiro (Lokiti-aro), *s.* a pierced-bottomed vessel used for straining.

Aditanmọ̀ (Da-itan-mọ̀), *s.* a distant relative.—Aditanmọ esuo ti o li ekulu li o bi iya on, "The antelope seeking relationship with the deer, says his mother was born of a deer."

Aditi (Di-eti), *s.* a deaf person.

Adi-gba-ro, *s.* one who remains in a standing posture.

Adiri, *s.* grape shot.

Adó, *s.* a small-sized calabash, used for keeping powdered medicines, as a vial.

Adó, *s.* an adulterer, a whore.

Ãdoffa (Ẹwa-di-èffa), *adj.* one hundred and ten.

Adogunsillẹ, Adọ̀tẹ̀sillẹ (Da-ogun-si-illẹ), *s.* one who creates war, disturbance, or revolution.

Ãdoje (Ẹwa-di-oje), *adj.* one hundred and thirty.

Ãdọrin (—ọrin), *adj.* seventy.—Ãdorin ẹsọ, "The seventy principal or head guards of the country."

Ãdọrun (—ọrun), *adj.* ninety.

Ãdọtta (Ẹwa-di-otta), *adj.* fifty.

Adọtẹsille (Da-ọtte si-illẹ), *s.* a revolutionist, an aggressor, a mischievous person.

Ãdọttọtta (Ẹwa-di-ọtta-ọtta), *adj.* by fifty, fifty in company.

Adọssan (—ọssan), *adj.* one hundred and seventy.

Adú, one who is very black, jet black.

Adú, *adj.* small, little, few.—Adú enia ki ọ wà nibẹ̀, "Not a few people live there."

Adùn, Adọ̀n, flavour, fragrance, sweetness; grace, beauty,

Adura, Adua, prayer, supplication.

Adugbo-lu, Idugbolu, *s.* a stumbling-block, an object stumbled at by falling upon it on a sudden.

Afaimọ̀ (Fi-aimọ̀), *adv.* not unlikely, not impossible.

Afára, *s.* a bridge; two sticks rubbed together, from which fire is produced by friction.

Afara, *s.* slowness, sluggishness.

Afára oyin, *s.* the honeycomb.

Àfe, *s.* a kind of white-bellied rats.

Àfe-imojò, *s.* an animal of the rat kind, the tail of which is used by the king of Yoruba as a sign of royalty: he generally holds the tail before his mouth when he walks abroad.—Ọbba ṣi ìrukẹ, "The king takes off the tail;" *i. e.* from his mouth.—Enni ti ọ pa afe-imojo, ki omu rè Ọyọ, ẹdá li ara oko ijẹ, "Whoever kills afe-imojo must take it to Ọyọ; ẹdá only is due to the people of the province to eat."

A-fé, *s.* pleasure, pride.

A-fẹ-fẹ, *s.* wind, breeze, gale.

Àfẹihinti, *s.* support, prop.

Afẹ-ju, *s.* one who distorts his face, especially in working.

Afẹmójumọ (fẹ-mọ-ojumọ), *s.* morning, twilight, dawn.

Afẹ-nò, *s.* chaff, that which may be driven away by the fan.—Afẹnò ni ti ìyangbo, "Chaff is to be fanned away."

Ãfẹrẹ, *s.* a very light wood, like the cork wood.

Afẹsọnná (fẹ-si-ọnna), *s.* a betrothed person.

Afẹ-tan, *s.* perfect love.

Afi, Afibi, *conj.* unless, except.—Emi ki yio duro afibi ọ ba yara, "I will not wait unless he is quick."

Afibipore (fi-ibi-pe-ore), *s.* an ungrateful person, one who returns evil for good.

Afi-hàn, Ifihan, *s.* the act of shewing, an exhibition.

Afi-ji, Ifiji, *s.* remission, forgiveness.

Afin, *s.* the king's palace.—From this is derived Alawọfin, contracted Alãfin, "He who enters the palace."

Afín, *s.* an albino.

Afingba (fin-igba), *s.* one who cuts figures on calabashes.

Afin-ju, *s.* a decent clean person, cleanliness, neatness.

Afinọsajere, Afinọsẹhin, Afinọsode (fi-inọ-se-ajere), *s.*

an unfaithful, treacherous person.—Afinọsajere afẹhin ṣe ìkoko, "An unfaithful man (receives your words) in a perforated vessel, but keeps behind his back the vessel (which would retain them), or, turns his back instead of his face."

Afiresẹ (fi-ire-ṣe), *s.* an act of wantonness or irreverence.

Af-iyanju-ṣe, *s.* the doing a thing by constraint or compulsion, reluctance.

Af-iye-ṣi, *s.* an oversight, a thing to be noticed or superintended.

Afo, *s.* space, room.—Bu mi li afo, "Give me space."

Àfọ, *s.* pig's mire.—Apa àfọ bi ẹlẹddẹ, this is said of a dirty person, one who wallows in the mire.—Ẹlẹddẹ pa àfọ tan o nwa ẹnni rere ti yio fi ara yi, "A pig which has wallowed in the mire seeks a clean person to rub against."

Afọ-ba-jẹ, *s.* an overthrow, utter destruction.

Afoforo, *s.* the cork wood.

Afõgbọ (fọ̀-ma-gbọ), *s.* disobedience, petulance.—Awĩgbọ afõgbọ tì ifi ọwọ́ ajae mọ omi, "Disobedience will drink water with his hand tied up."

Afọgun, Opalaba, *s.* a flat bottle having four corners.

Afọju (fọ-oju), *s.* a blind person.—Ohun ti afọju fi oju rẹ̀ rí ki oto fọ, on li ori mọ, kò tọn omiran ri mọ́, "What the blind saw before he was blind is the last sight he will ever see."

Afojudi, *s.* obstinacy, insolence—*adj.* obstinate, petulant, impudent.

Afojusọnna (fi-oju-si-ọnna), *s.* earnest expectation, a looking on the road for.

Afo-mọ́, *s.* the parasite.—Afomọ́ kò li egbò, iggi gbogbo ni ibatan, "The parasite has no root; it claims relationship with every tree."

Afònnahan (fi-ọnna-han), *s.* a guide, a leader, a director.

Afọnrugbìn (fọn-iru-gbin), *s.* a sower.

Afọranlọ̀ (fi-ọran-lọ), *s.* an inquirer into a case, one who seeks advice.

Afọran-mọ, Ifọran-mọ, *s.* suspicion; a suspecter.

Aforeṣibi, Foreṣiggi (—ore-ṣe-ibi), *s.* an unthankful person, one who does not value kindness.

Afọ-ṣẹ, *s.* soothsaying.

Afo-ta, *s.* depraved vision, a defect in the eye.

Af-ọwọ-bò, *s.* secret, a thing not to be made known.

Afowọ-ta, *s.* a careless search.

Afura, Onifura (—fu-ara), *s.* a suspicious person.—Onifura alejo ti itète iṣe onille pẹlẹ, "A man of suspicious character (found in a house) is first to salute the master (instead of waiting to be saluted)."

Aga, *s.* chair, an elevated moveable seat.—Aga-itisse, footstool.

Agabagebe, *s.* an hypocrite, a dissembler.

Agada, *s.* a short sword, scimetar.—Agada kò mọ̀ ori alagbẹdẹ, "The sword shows no respect for the maker of it."

Agadagodo, *s.* lock, padlock.—Agadagodo kò mọ̀ inọ ara won, "One lock does not know the wards of another."

Agalamaṣa, *s.* deceit, device, trick; a double dealer.

Àgan, *s.* a barren woman, one who never bears.

Agangan, *s.* the stone on which beads are ground.

Aganjú, *s.* the king's palace.

Aganjù, Aginju, *s.* wilderness, the depth of a forest or grass-field, ocean.

Aganran, *s.* a kind of green parrots.

Aganwo awo, *s.* a tall tree used for boards and planks. The fruit of this tree yields butter like the shea butter nuts, sold by the Mandingos in Sierra Leone. Also, the horny substance on the head of the guinea fowl.

Agara, Aga, *s.* weariness, fatigue.

Àgba, *s.* adult; manhood.—Àgba-àgba, "Man by man."

Agbá, *s.* barrel, cask.—Jì agbá ọttí ji agba èttu, ẹnniti

arán wá ki ijì agbá, "The owner may broach his cask of liquid or barrel of powder (if he please); but he who is sent with it dares not broach the cask."

Agbagba, *s.* plantain.

Agbagba-ẹiyẹlle, *s.* a spotted pigeon.

Agba-bọ, *s.* foster-child.

Agbabọn (agba-ibọn), *s.* large gun, cannon.

Agbada, *s.* a loose garment.—Agbada ya li ọrọn ọ baje, "An agbada torn at the neck is spoilt."

Agbado, *s.* maize, Indian corn.—Igba dodo li agbado igbani, "Indian corn is the true support of a people."

Agbãdu, Ṣebe, Ọwọn, *s.* names of a black snake with a red stripe on the neck.

Agbagun (gba-ogun), *s.* that which causes a gathering of warriors.

Agbaiye (agba-aiye), *s.* the whole world.

Agbaja, (aba-oja), Igbaja, *s.* girdle, band, sash; one who girds himself.—Agbaja gba talla, "One who girds himself with a white girdle."

Agbakãnkãn, *s.* a forest-bird; so called from its cry.

Agba-kò, *s.* exact time; coming in contact; meeting.

Agba-ku, *s.* frame for carrying a load, usually of bamboo.

Agbalaja, *s.* a kind of small country shirt in common use.

Agbala, *s.* court-yard, yard, walled garden.

Agbalagba, *s.* an aged person.

Agballẹ, *s.* a kind of insect.—Aki igba agballẹ lọwọ arabi, kò si enniti igbà ille babba ẹnni lọwọ ẹnni, "No one can separate the agballẹ from the arabi; (two insects always found together); and no one can deprive a man of his inheritance."

Agballu, *s.* the whole city.

Agbami (agba-omi), *s.* the midst of the ocean.

Agba-ni, *s.* helper, one who renders assistance.

Agbanrere, *s.* the rhinoceros; an animal with one horn, supposed by the natives to be the unicorn.—Agbanrere olowo kan, "The one-horned agbanrere."

Agba-ọjọ, *s.* ancient of days.

Agbara (gba-ara), *s.* strength, might, ability; a kind of bush-rope used for tying rafters together.—Agbara ma mo èro babba ọlẹ, "A strong man, who is a spendthrift, (may be called) the father of idleness."

Agbà-ra, *s.* wooden fortification.—Ogun ja agbara ọtẹ sọnọ "The enemy pulls down the fortification."

Agbari (igba-ori), *s.* skull, crown of the head.—Agbari kò ni mọdunmọdun, "A (mere) skull has no brains in it."

Agbarigba, *s.* an animal with long horns, and two white streaks on each side.

Agba-si, *s.* accumulation, addition.

Agba-sin, Agba-tọ-ju, Agba-wo, *s.* a female sheep, goat, &c., entrusted to the care of a shepherd, who receives in payment part of the offspring; oversight of any thing belonging to another.

Agbassa, *s.* solid mass of rock.—Agbassa babba okuta, "A rock is the father of stones."

Agba-tan, *s.* entire help, complete assistance.—Agbatan li agba ọlẹ, "You must help an idle man thoroughly (if you help him at all)."

Agbayọn, Agbayọnkọn, *s.* the miraculous berry; (a plant so called by Europeans).

Agbè, *s.* a gourd, a calabash not cut into halves, but simply pierced at the top, used for carrying water, palm-oil, or palm-wine.—Agbè ni ije ẹgbin omi, agbalagba ni ijiya ọran, "As a calabash receives the sediment of water, so an elder must exercise forbearance."—Bi apọn omi bi ọ dano, bi agbe kò ba fọ atọn omiran pọn, "When one is carrying water, and happens to spill it, if the calabash be not broken, you can get more."

Agbe, *s.* forgetfulness, slip of memory.

Agbe, *s.* one who takes; one who resides in a place.

Agbe, *s.* a kind of woodcock; alms.—Iwọ nse agbe, "You ask alms."—Agbe ni ida aro, aluko ni ikosun,

lekeleke li alalla funfun, "The agbe has blue feathers (*lit.* is the dyer in blue); the aluko has red (*lit.* is the painter of red dye); but the lekeleke white (*lit.* is the owner of the white cloth)."

AGBE-BỌ, *s.* a hen.—Iwọ ba agbebọ adirẹ li ọjà iwọ ntagere si i irà, iba ṣe rere oluwa rẹ̀ kò jẹ tà a, "You met a hen in the market, and hastened to purchase her: had she been worth keeping the owner would not have sold her."

AGBEDE (gbẹ-ede), *s.* a wise or clever person.

AGBEDE-MEJI, *s.* the middle.—Agbedemeji ẹsẹ̀ li ori ẽkun, "The knee is the middle of the leg."

AGBEGBE, *s.* neighbourhood; region.

AGBEJI (gba-eji), *s.* a hat.

AGBE-JỌLỌ, *s.* a long-necked calabash.

AGBELẸBU, *s.* a cross.

AGBE-NI, *s.* one who helps, or speaks on behalf of, another.

AGBẸ, *s.* one who sharpens.

AGBẸ, *s.* a kind of native sword.

AGBẸ, *s.* a farmer, agriculturist.

AGBẸDDẸ, *s.* smith's shop.—Ogun kò rọ ike, agbẹddẹ kò rọ̀ batta; oko kò ṣoro.iro agbẹddẹ pa ọkkọ́ ta, "Ogun (the god of smiths) does not manufacture ivory; the blacksmith does not make shoes; and if there were not hard work in agriculture, the blacksmith would not make hoes to sell."

AGBẸ-JẸ, *s.* an early pumpkin, much eaten before other vegetables are in season. When over-ripe it becomes bitter.—Agbẹjẹ gba wọn la ani ki apa a ni pansa, "(After) the agbẹjẹ has saved men from starvation, it is judged fit to be cut into a common calabash." (A proverb against ingratitude.)—Agbẹjẹ kò koro ni ille nla, "The agbẹjẹ is never bitter in a large family."

AGBẸ-KUTA (gbẹ-okuta), *s.* a stone-cutter.

AGBẸ-MA-YE, *s.* a hen which does not lay.

AGBIN-YI-KAGBA, AKỌGBA, *s.* hedge.

Àgbo, *s.* a ram.—Àgbo meji kò mọ omi akoto kan, "Two rams cannot drink out of the same calabash."—Roro àgbo ni imu àgbo niyin, ọlla ti babba ni imu ọmmọ iyan, "A ram's mane gives him a noble appearance; (and) a father's honour makes a son proud."

Agbo, *s.* a decomposed vegetable liquid used by the natives for washing.

Agbo, *s.* ring of dancers, flock, fold.

Agbo-agbado, *s.* sheaves of corn piled up in a conical shape.

Agbodegbà, *s.* one of a gang of thieves stationed outside the house to receive what the rest steal within.

Agbowode, *s.* tax-gatherer, publican.

Agbo-ille, *s.* square of a house, court-yard.

Agbọn, *s.* cocoa-tree and nut.—Agbọn kò ṣe ijẹ fun ẹiyẹ ki ẹiyẹ, "Agbọn is not good for a bird to eat."

Agbọ́n, *s.* a wasp.—Mo mọ o tan kò jẹ agbọ́n ki o li òro, "Self-conceit deprives the wasp of honey."

Àgbọn, *s.* the chin.—Bi ọ bọju bi ọ bọnu isallẹ àgbọn li a ipari rẹ̀ si, "When the face is washed, you finish at the chin."—Ari ba 'ni jẹ agbọn isallẹ bi o ku li owuro aya li allẹ, "An ungrateful guest (is like) the lower jaw, which, when the body dies in the morning, falls away from the upper by night time."

Agbọ̀n, *s.* basket.

Agbọnbere, *s.* a children's play by snatching eatables from one another.—Agbọnbere pete igara, "Agbonbere approaches to stealing."

Agbọnrin, Agbọnyin, *s.* the deer.—Aki ifa ẹran ikọn gbọn ẹran agbọn yin nọ, "No one will throw away deers' flesh for squirrels'."

Agbọya, *s.* pretended deafness.—Ẹnniti npe 'ọ kọ̀ sunkonu, iwọ li ọgbọ agbọya, "He is going on calling you, and you pretend to be deaf."

Agbugbo, *s.* a forest bird of the duck tribe.

Agẹmọ, *s.* the chamelion.

Agere, *s.* the stand on which the idol Ifa is placed.

Agídi, *s.* an implacable person.—Agídi ti on ti iyọnnu, akùrẹtẹ ti on ti ìya, "An implacable person is always a source of trouble, a pliable person is sure to suffer."

Agiliti, *s.* an animal of the guana tribe.—Bi o kùn oní kùn ọlla ki ogbẹ ki ọ pa agiliti òjo arọ̀, "If the agiliti will die to-day or to-morrow (for want of water), rain will surely come." A proverbial expression, because the agiliti is said to be able to live without water for a considerable time.—Agiliti abi ara yiyi, "The agiliti with a rough skin." Applied to people with cutaneous disorders.

Agisa, Akisa, *s.* rags.—Akisa aṣọ li ãfi iṣu oṣuka. Illu kan mbẹ nwọn ama pe illu na ni illu alagisa, "Rags make up a pad:" there is a town called "The Ragged Town."

Ago, *s.* a cup, mug, jug.

Agó, Agoró, *s.* a kind of striped rat, remarkable for craftiness and swiftness, and the care it takes of its young ones.—Agoró ti o gbọn ṣaṣa ẹ̀biti pa a ambọtori malãju, "The Agó (a very clever animal) is caught in a trap: how much more the Malaju (a very stupid animal)."

Ago, first salutation in approaching a house, indicating that the inmates should keep themselves tidy, so that they may not be taken by surprise.

Agògo, *s.* the name of a tree loftier than the rest; tallness.—Ẹiyẹlle ko li agògo kìkì arupẹ, "There is no tallness among pigeons; they are all dwarfs."

Agogo, *s.* a bell, an hour.

Agogo kan, one bell, one hour.—Agogo kan lù, "It struck one o'clock."

Agogori (gon-go-ori), *s.* point of a thing, extreme point of a sharp thing.

Agoro, *s.* the hare.—Ajá ti iré rẹ̀ ba daniloju li ãdẹ si

agoro, "The dog which is known to be very swift is set to catch the hare."

Àgoro, *s.* a title of honour, a grade below that of Aṣipa.

Agó, Aggó, *s.* a tent, a temporary building, a shed.—Bi akò ba le itete kọlle agọ li ãpa na, "If one is not able at once to build a house, a shed is first erected."

Agọ̀, *s.* a shroud, a winding-sheet; a fish.—Agọ̀ olu ẹja, Agọ̀, the prince of fishes.

Agọ̀, Agọni, *s.* a person who neglects due discipline over his dependants, and allows them to fall into slothful habits.—Agọ̀ wọn de ara èhin, "An Agọ̀ (suffers his dependants to be slothful) till some one shall come (who shall awaken them)."

Agọn, *s.* a settled grudge, bad feelings to another.

Àguala, Ajaoṣu, *s.* the planet Venus; a dogstar.—Àguala mbá oṣu irin nwọn ṣebi aja rẹ̀ ni iṣe. Àguala ki iṣe aja oṣupa, "Venus travels with the moon; they suppose it to be her dog. Venus is not the moon's dog."

Àjudẹ, *s.* an iron armlet worn by hunters.

Agufọn, *s.* a kind of long-necked crested bird: it is a common superstition that its bones cannot and must not be broken.

Agun-mọnna, *s.* a running plant.

Agutan, *s.* a sheep.—Agutan enia, a stupid person.

Aha, *s.* a small calabash, used for giving children water.

Aha-mọ, *s.* the state of being enclosed, strait, difficulty.

Ahamọra (—ara), *s.* he who puts armour on; one who entangles himself with many things.

Ahannà, *s.* a wild, obstinate person.

Ahariya, *s.* bird-shot.

Ahere, *s.* a farm-house.—Ahere ni yio kẹhin oko, àtta ni yio kẹhin ille, "The farm-house remains to the last (upon the ground), and the ridge of the roof completes the building:" a proverbial saying, intimating that a person will be compelled to seek a shelter at last.

Aho, *interj.* a contemptuous expression, signifying, "I do not care."

Ahọn, Awọn, *s.* the tongue.—Ahọn ni ipinlẹ ẹnnu, "The tongue is the end of the mouth."

Ahoro, *s.* ruins, deserted houses, desolation.

Ahoto, *s.* a small tight trousers, or drawers.

Ahusa, *s.* a fruit resembling walnut.

Ahu-sọ-ọrọ, *s.* falsehood, invented story.

Aì, a negative particle, chiefly used in combination with other words. It is compounded of *a* privative and *i* the nominal formative prefix.

Aìbẹru (Ai-ba-ẹru), *adj.* without fear, fearless.

Ai-da, *adj.* not ceasing, not stopping.—Aida òjo ni, "It is rain without stopping."

Aida-ara, *s.* infirmity, unsound state of health.

Aìdẹra (dẹ-ara), *adj.* not negligent, not growing slack.

Aìdibajẹ (—da-ibajẹ), *s.* incorruption.

Aì-fẹ, *s.* unwillingness, reluctance.

Aìfẹni (Fẹ-ẹnni), *s.* uncharitableness.

Aì-fọ́, *adj.* unbroken, sound, whole.

Aì-fọ̀, *adj.* unwashed.

Aìfoya (Fo-aiya), *s.* boldness, fearlessness.

Aì-gba, *s.* non-receiving.

Aigbede (Gbọ-ede), *s.* want of understanding or knowledge of a language.

Ai-gbọ́, Aigbọran, *s.* unbelief, disobedience.—Aigbọran babba afojudi, "Disobedience is the father of insolence."

Aì-gbo, *s.* a motionless state, unwillingness to move.

Ai-jẹ, Aijẹun, without food.—Aijẹ aimu, not eating, not drinking.

Ai-jẹ́, *adj.* not answering, not effectual.

Aijẹbbi (Jẹ-ebbi), *adj.* uncondemned, guiltless.

Aijiyan (Ja-iyan), *adj.* without denying, undeniable.

Aìkọlá (Kọ-ila), *adj.* not tattooed, not circumcised.

Aì-kọn, *adj.* without grumbling, not murmuring.

Aikọsṣẹ (kọ-ẹsṣẹ), *adj.* not tripping or stumbling, without offence.

Ai-ku, *adj.* not liable to die, alive.

Aì-kun, *adj.* not remaining, finished.

Ailabawọn (ni-abawọn), *adj.* undefiled, having no stain, no spot or blemish.

Ai-lẹgan (—ẹgan), *adj.* having no blame, blameless.

Ai-lera (—le-ara), *s.* infirmity, bodily weakness.

Ailẽri (—eri), *s.* purity, cleanness, freedom from filth.

Ai-lẽri, *adj.* having no witness, without a witness.

Ailẹṣẹ (ni-ẹṣẹ), *adj.* without sin, righteous, innocency.

Ailewu (—ewu), *adj.* having no danger, safe.

Ailọmmọ (ni-ọmmọ), *adj.* childless.

Ai-lu, *s.* a plant; *adj.* not having a hole, not bored.

Ai-má, *adv.* two negatives making an affirmative.—Emi kò le iṣẹ aimá lọ, "I must go."

Ai-mọ̀, *s.* want of knowledge, ignorance, *a.* unknown.

Ai-mọ, Ai-mu, *adj.* without drink.

Ai-mọ́, *adj.* unclean, filthy.

Aimoye (mọ-oyé), *s.* wanting knowledge, ignorance; *adj.* not wise.

Ai-mú, *adj.* not sharp, dull, not catching.

Ai-ni, *adj.* not having; *s.* need, necessity, destitution.

Ainipẹkun (—ipẹkun), *adj.* having no end, everlasting.

Ainiye (—iye), *adj.* innumerable, countless, myriads.

Ainiyèninọ (—ninọ), *s.* want of understanding, dulness of apprehension.

Ainiyin (—iyin), *adj.* dishonourable, disreputable, wanting honour or reputation.

Ai-pada, *adj.* not returning.

Ai-pẹ, *adv.* not long, of no long duration.

Ai-peri, *s.* the mushroom, a disease common to children, corruption in wounds.

Ai-rekọja, *s.* soberness, self-controul.

Ai-rinan, Airiran, *s.* dimness of sight, blindness.

Ai-ri-wi, *adj.* inexcusable; *lit.* having nothing to say.

Aì-ro, *adj.* without consideration, thoughtless.

Airoju, Airọwọ (—ri-oju), *s.* business, employment, occupation.

Ai-ṣa, *adj.* not picked up, scattered.

Aì-san, *s.* sickness, disease.

Aiṣãnu (—ṣe-anu), *s.* unmercifulness, want of compassion.

Ai-ṣẹ, *adj.* not coming to pass, unfulfilled.

Aì-sẹ, Ãsẹ, *s.* a large door, a gate.

Ai-ṣe, *s.* inaction.

Aì-ṣẹ, *adj.* not sinning, not offending; having no beginning.

Aìṣegbe (—ṣe-egbe), *s.* equity, impartiality, equality, justice.

Aiṣemẹlle (—imelle), Aiṣimelle, *s.* diligence, activity.

Ai-ṣẹttan, *adj.* or *s.* void of deceit, simplicity, openness, sincerity.

Ai-sí, *adj.* not being, not present.

Ai-si-mi, *s.* indefatigableness, perseverance.

Aì-sin, *s.* independence.

Aiṣiyeméji (ṣe-iye-meji), *s.* or *adj.* certainty; not double-minded, without doubt.

Aiṣododo (—ṣe-ododo), *s.* injustice, unrighteousness.

Aìṣojusaju (oju-isaju), *adj.* or *s.* showing no respect; impartiality.

Aiṣotọ (—otitọ), *adj.* not dealing truly, untrue, unjust.

Aitara, followed by yọ, *s.* or *adj.* equality, equal.—Ẹṣin meji sure li aitara wọn yọ, "Two horses ran equally, or in equality;" *i.e.* without either surpassing the other.

Ai-tọ́, *s.* or *adj.* absurdity, crookedness, not durable.

Aiwukarà, *s.* or *adj.* unleavened cake, not fermented.

Àiya, *s.* breast, bosom, heart, stomach; courage, influence.—Bi àkò li àiya rìndọrindọ, akì ijẹ ãyan, "If the stomach is not strong, do not eat cockroaches."

Aiya-fò, *v.* to fear, to be discouraged.

Aiya-ja, *v.* to be panic-struck. Ijaiya, *s.* fearfulness, discouragement.

Aiya-la, *v.* to be fearful, to be panic-struck.

Aiya-pà, *v.* to be terrified, to be frightened.

Aì-yapa, *adj.* not deviating from the right path.

Aì-yatto, *adj.* or *s.* integrity; not separated; undivided state.

Aì-ye, *adj.* lifeless.

Aiye, *s.* the world, earth; condition, state, time of life, time; reign.—Aiye li Okun, enia li Ọssa, aki imọ iwẹ ki ako aiye ja, "The world is (may be compared to) an ocean; mankind is the lagoon Ọssa. However well a person swims, he cannot cross the world;" (*i.e.* It is presumptuous for man to attempt to compass the whole world.)

Aì-ye, *adj.* not understood, unintelligible; not ceasing, not stopping.

Aì-yẹ, Aì-gbo, *s.* not giving way, unyielding.

Aiyeraiye, Aiye-titi-lai, *adv.* for ever, world without end, eternally.

Aìyẹssẹ (yi-essẹ), *adj.* or *s.* immovable; stedfastness.

Aja, *s.* a dog.—Ajá ẹgbẹrun kò gbọ oruko, "A dog valued at half-a-crown (*i.e.* an old dog; half-a-crown being the price of a full-grown dog) cannot be taught."—Okĩpa ajá li ãfi ibọ Ogun, "An old dog must be sacrificed to Ogun;" (*i. e.* Ogun claims the best).—Ajá ti kò leti kò ṣe idẹgbẹ, "A stupid dog will not do for the chase."—Bi ajá ba li ẹnni lẹhin apa ọbbọ, "If a dog has a master after him, he will not be afraid to kill the large monkey."

`Ajá, *s.* attic, uppermost floor.

Aja, *s.* a fairy, said to be of a diminutive human form, who carries persons into the wilderness and instructs them in magic and all kinds of medicines.

Ãja, Ajara, Ọgbọlọ, *s.* a running plant, resembling a wild vine, used by the natives to varnish their houses when newly plastered with mud.

Aja-bọ, Ijabọ, narrow escape with much struggle and

difficulty.—Ajabọ ni ti iwẹ́, bi iwẹ ja abọ lọwọ oloko, "The frog (iwẹ́) is sure to escape from the hands of the farmer."

Ajadi, *adj.* having the bottom broken off.—Ajadi agbọn odi ọlara, "A basket with its bottom broken through is useless."

Ajae, *s* a cord with which the hand is bound to the neck.

Àjaga, *s.* a shackle for the neck.

Àjagajigi, *adj.* firm as a rock or the stem of a tree.—Àjagajigi ẹnniti o mi kukute mi 'ra rẹ̀, "He who tries to shake the stem of a tree, only shakes himself."

Ajagbọn, *s.* the tamarind tree and fruit.

Ajagun, *s.* a soldier, a warrior.

Ajaillẹ, *s.* a pit into which thorns are put and carefully covered over, so that when a thief falls into it, his foot is severely wounded; a ceiling over the dead; vaulted roof of a grave.—Pansa illẹ o li ariwo ninọ ajaillẹ bà àgba li ẹru, "When a grave is made there is a great deal of noise (from the loud talking of the labourers who dislike the task), and the sight of a vault makes old men tremble."

Ajajẹ, *s.* lewd fellow, a mean person.

Ajaka, Ajakallẹ, *s.* an epidemic, an infectious disorder.

Ajako, *s.* an animal very much resembling a dog.—Ogbogbo awọn ni bi ajakọ, "He who kills an ajako is sure to suffer for it" (a superstition).

Ajala, Ijala, *s.* escape through much fighting.

Ajan, *s.* meat cut in small pieces for sale.—Bi alapata ba pa ẹran awọn alagbata abu u li ajan, "When the butcher kills the animal, the retailers cut it into pieces."

Àjanapa, *s.* a bird snare made of cloth.—Aparo jare àjanapa ki li o, mu aṣọ wa iṣe li oko. Ajare aparo li oko li ãgbe imu aṣọ ilọ, "The partridge says, 'What business has the farmer to bring his cloth here?' The farmer says, 'How could I come to my farm

without cloth?'" (*i. e.* There are two sides to every question).

Ajannaku, *s.* the elephant.—Oku ajannaku li ãyo ogbo si, ta li ọjẹ yọ oju agada si eran, alabo owo, "It is easy to cut to pieces a dead elephant; but no one dares attack a live one."

Ajao, *s.* an animal between the bird and rat kind.—Kò ṣe eku kò ṣe ẹiyẹ ajao, "The ajao is neither rat nor bird;" (*i. e.* He is neither one thing nor the other).

Ajapa, *s.* a petty wholesale trade; a nickname given to the tortoise.

Ajara, see Ãja, *s.* a medicinal plant, used for curing sore breasts: it is also eatable, and is used in rubbing houses to give the walls a gloss.

Ajaso, *s.* hearsay, false report.

Ajé, *s.* money; the god of money.—Ajẹ ṣalugà, o fi ẹnni iwaju sillẹ ṣe ẹnni ẹhin ni pẹllẹ, ò ri ki ọ̀ran ki ọ tan. "Ajé often passes by the first caravan, as it comes to market, and loads the last with blessings;" (*i. e.* The race is not always to the swift).

Aje, *s.* a trial, ordeal by water.

Ajẹ, *s.* a sorcerer, a witch.—Ajẹ ọmmọ hẹẹ, ya miṣọ wọgan, apa má gbágun, "A witch kills, but never inherits." The owl is considered the bird into which the spirit of a witch transmigrates when it wishes to do evil.

Aje, *s.* paddle, oar; wadding.

Ajẹfọwo, *s.* the name of a garden herb, so called for its sweetness.

Ajejee, *s.* calabash bored with many holes like a colander, to wash the sediment of the locust fruit and ẹggusi seed.

Ajeji, *s.* stranger, foreigner.

Ajẹkùn, *s.* fragment, remainder after eating.

Ajẹllẹ, *s.* an agent, a consul, a deputy.

Ajẹnia (jẹ-enia), *s.* cannibal, man-eater.

Ajere, *s.* a country pot with many holes like a sieve to dry meat in over the fire.

Ajẹtì, *s.* remnant left after eating to the full.

Ajẹyo, *adj.* having eaten to the full, satisfied.

Ajibọwaba, *adj.* existing à priori.

Ajigbese, *s.* a debtor.

Ajimọ, *s.* Friday, observed as sacred by the Mahommedans.

Ajin, *s.* profound silence, darkness, depth of night.—Ajinjin, "There is profound darkness: it is midnight."

Ajina, *s.* the act of spending, daily expenditure, marketing.

Ajinde, Agbende, *s.* the Resurrection.—Ki Ajinde ọlla kiọjẹ̀, "May a future resurrection answer (my hopes)!" an expression probably learnt from the Mahommedans.

Ajisinsin, *s.* concealment, a concealed matter.

'Ajo, *s.* journey.

Ãjo, *s.* anxiety, solicitude, carefulness.

Ajọ, *s.* assembly, a meeting, a gathering together.

Ajõku, *adj.* unquenchable.

Ajọ-mọ-pọ̀, Ajọ-jẹ-pọ̀, *s.* a feasting or drinking together, a banquet.

Ajo-ran, the act of catching fire.—Bi ille kò kan ille kì ijo ajoran, "Houses not contiguous do not easily catch fire."

Ajọ-rin, *s.* companionship on a journey.

Ajọ rò, *s.* a mutual combination, bargain, agreement.

Ajọ-sọ, a mutual talk, consultation, a talking together.

Ajọ-yọ̀, *s.* participation in joy.

Ajuba, *s.* newly cultivated grassfield.

'Ajumọ, *s.* combination, co-operation.

Aka, *s.* the name of a tree, the armadillo.—Aka kọ̀ gbe ọdàn, igbo ni igbe, "The armadillo dwelt in a forest, and not in a plain."—Iwọ li ojuti bi akà, "You are bashful like the armadillo."

Aká, *s.* a storehouse, built in the shape of a V, supported by four sticks, with three or four apartments for stores.

Akãbbẹ aṣọ, *s.* the pole on which the cloth is wound while weaving.

Akaka, *s.* the posture of squatting, or sitting cross-legged.—Iwọ dakaka yẹkẹtẹ bi agbalagba, "You squat like an old person."—Akì igba àkaka lọwọ akitì, akì igba ille babba ẹnni lọwọ ẹnni, "No one can cure a monkey of squatting; and no one can deprive a man of his inheritance."

Àkala, *s.* a carnivorous bird.—Bi oku ba ku laiye àkala amò li ọrun, (akala agbẹ ọrun mọ̀), "The àkala smells the carcase, however high in the air he may be."

Akalambi, *s.* a bag, a sack.—Akalambì li ãfi ipiyẹ li ogun, "A sack is used to plunder with at a war camp."

Akamọ, *s.* the act of encompassing, enclosing, or surrounding.

Akàn, *s.* the crab; a name given to the epaulet worn by soldiers or naval officers.

Akanṣe, *adj.* special, made to order, uncommon.

Akara, *s.* bread, cake, of which latter there are various kinds.—Akara-àwon, fancy cake made in imitation of a net.—Akara-bọwọ-bọwọ, fancy cake made in imitation of a ring.—Akara-fulẹ, a soft cake made of white beans and the vegetable ọccrọ.—Akara-ku, a hard cake made of beans, and used by warriors for provision in their war expeditions.—Bi ọ ba gbọ ogun mi, kì iduro din àkaraku, "Whenever he hears of my war, he never waits to make provision." This is said of a busy-body who rejoices at another's trouble.—Akara-lapata, cake made of Indian corn.

Àka-sọ, *s.* a ladder, steps.

Akaso-èwu, a kind of short garment, from the neck to the waist, which may either be drawn tight, or worn loose; generally worn singly.

Àka-ṣu, *s.* a large lump of agidi for family use.—Àkaṣu babba ẹkkọ, "Àkaṣu is the father of all other loaves." Ajakaṣu kọ mọ̀ bi ìyan mu, "He who eats àkaṣu does not know that a famine prevails."

`Akata, *s.* a broad-brimmed straw hat used by the natives to ward off rain or the rays of the sun, instead of an umbrella.

Akatapo, Akatanpo, *s.* a cross-bow.—Akatanpo kò to ija ija, ta li o mu iggi wa ikò loju, "A cross-bow is not enough to go to wār with (since the introduction of fire-arms): whom do you dare to face with a stick?"—Alakatanpo fi oju woke, "A cross-bowman is obliged to look upwards."

Aka-wé, Akawe-ọran, *s.* similitude, comparison of words or matter, signification.

Akayin (ka-eyin), *s.* one who loses his teeth.

Ake, *s.* a crier.

Ãke, *s.* an axe. *See* Akeke.

Akede (ke-ode), *s.* a public crier.—Akede kò jiyan gbigbona, "The public crier does not eat warm food," because he is liable to be called away from his meat at any moment.

Akegun-ọkọ, *s.* an old hoe.

Ake-ja-ọnna, *s.* a cross street, lane.

Akeke, Ãke, *s.* the axe.—Ãke kan wọ̀ igbo agbọ okiki, Akeke ti nké iggi kò sẹ gbẹnagbẹna mbu ẹ̀ttu si atari, "An axe enters a forest; we hear a sound. The axe that cuts the tree is not afraid, but the carpenter performs charms for his defence." (There are some trees which it is considered dangerous to fell without the protection of a charm.)

Akerekere, Akẽkẽ, *s.* the scorpion.—Akẽkẽ Ojogan fi id ijà ara, ille fi oju di ni, akẽkẽ kò ṣe idi ni ìbo, "A scorpion stings with his tail; a domestic is apt to be insolent: one cannot hide a scorpion in the hand."

Akẽri, Yọnyọn, *s.* a plant used for washing, also for sauce; a hater.

Ake-si, Ikesi, *s.* the act of calling upon, or visiting.—Oku akesi mi anna, "I thank you for calling upon me yesterday."

Akete, *s.* bed, bedstead.—Akete kekere kò gba enia meji, "A small bed will not hold two persons."

Àkẹttẹ̀, *s.* hat.

Akẹttọn, Akẹttun, *s.* a new hoe, a bough, branch of a tree.

Akîjẹ, (ki-ma-jẹ), *s.* dumbness, not answering salutation.—Ille kan wà li Ọyọ nigba atijọ ti anpe li akîjẹ, "There is a house in Ọyọ which was called of old time the place of silence." There is a tradition that a white man died and was buried there.

Aki-lọ, *s.* parting salutation, farewell.

Aki-mọllẹ, Ikimọllẹ, *s.* the act of pressing down.

Akiri, *s.* a wanderer, rover.

Akiṣallẹ, *s.* a running plant, with a pod very much like a pea.—Aki iti ẹhin akiṣallẹ iwure, "One cannot bless the gods without using the word akiṣallẹ."

Akisa, Agisa, *s.* rags.—Akisa ba ẹnni rere jẹ, "Rags disgrace a handsome person."

Akiti, *s.* monkey.

Akiyesi (ko-iye-si), *s.* the act of taking notice or observing.

Àkkẹ, *s.* bush-rope used for tying rafters together; a large she-goat.—O bun mi li àkkẹ ewurẹ kan, "He presented me with a large she-goat."

Àkkọ, *s.* a swan, sheath, scabbard.—Àkkọ ọlọrọn ejo, "The bird akkọ, with a snake-like neck."—O sure iku ọ bọ si àkkọ idà; or, Mo sa ọsa iku, mo sì bọ si akkọ idà, "He runs away from the sword, and hides himself in the scabbard, (into which the sword will return)."

Ako-ja, *s.* completion, bringing to a point, termination.

Ako-jọ, *s.* accumulation, piling up.

Ako-ki, *s.* the act of saluting on meeting on the way.

Akokò, *s.* time, season, exact time.—Akokò ti mo ṣetan gẹ ni iwọ de, "You came just as I was ready."

Akoko, *s.* the name of a tree, the juice of whose flower is sucked; tooth. The leaf of this tree is given to those who receive a new title, as a sign of great honour.

Ako-kun, *s.* a remnant after a large quantity has been taken.

Ako-pọ̀, Ikopọ̀, *s.* a draught; gathering together.

Ako-so, *s.* restraint, control, government, rule.

Ako-tan, *s.* completion; entire removal.

Akọ, *s.* the male of beasts or birds.—Akọ-ẹlẹddẹ, *s.* a boar—Akọ-malu, *s.* a bull, bullock—Akọ-pẹpẹiyẹ, *s.* a drake.

Akọbi, (kọ-bi), *s.* the first-born.—Akọbi ni ti ẹlẹran, "The first-born is due to the owner, (and not to the shepherd who takes care of it)."

Akọ-ju, *s.* superior learning, learning to excess.

Akọ-kan, *adj.* the first, foremost.

Akọ-le, *s.* a superscription, direction, address of a letter.

Akọ-mu, *s.* that which is first taken.

Akọ́n, Akún, *s.* a kind of beads made of shell.

Akọ́ni (akọ-enia), *s.* a teacher.

Akọni, *s.* a brave, bold, strong person.—Iwọ iba rí, iwọ kò gbọddọ wi; ni ipa akọni, "You may see, but not dare to speak (of the danger): it is that which is the death of the strong man;" *i.e.* (The strong man often perishes for want of warning.)

Akọnrin (kọn-orin), *s.* a singer.—Akọnrin kò lì elegbè, "The singer has no one to take part in the chorus with him."

Akọnrọn, *s.* closet, private room.

Akọn-sinọ (si-inọ), *s.* a murmuring, muttering.

Akọnwọsillẹ, Ikọnwọsille (kọn-wọ-si-illẹ), *s.* overflowing, brimful. (Applied to dry measure.)

Akọ-ọjọ, *s.* every fifth day, superstitiously believed to be a bad day, in which nothing is undertaken in which success is particularly wished.

Akọrira (ko-irira) *s.* one who hates, a hater.

Akọ-rọ̀, *s.* the first rain in the year, commencement of rains.

Akọ-ṣe, *s.* the first, first made, beginning.

Akọsṣeba (kọ-ẹsṣe-ba), *s.* that which is met by chance.—Akọsṣeba eyi ti ije ọdun, "He who waits for chance will have to wait a year."

Akọ-tán, *adj.* perfectly built, perfectly instructed.

Akọwe (kọ-iwẹ), *s.* a scribe, writer, clerk, secretary.

Akudĩn, *s.* the heart of a tree.—Akudĩn aṣàpa kò kọnnọ ãke, "The heart of (the tree) aṣapa fears no axe."

Akukọ, *s.* a cock.—Akukọ gàgara ni idajọ funi li arin ọganjọ, "A large cock crowing in the middle of the night settles the dispute" (as to the time of the night).

Akumalapa, *s.* the young leaf of the shea tree.

Akun, Ọkun, *s.* a dull stupid person; a worm with many feet.

Akunyungba (kọn-iyin-gba), *s.* a bard, drummer, flatterer.

Akurẹttẹ, Akunrẹttẹ, *s.* a sluggish stupid person.

Akurọ, *s.* a garden by the waterside.

Al, a substitute for *oni*, "one who has;" used as a prefix.

Ala, *s.* boundary of a farm, limit of a territory.

Ala, *s.* dream, vision.

Alabajẹ (oni-ibajẹ), *s.* a messmate, one who partakes of the same dish.

Alabalaṣẹ (—ba-ni-aṣẹ), *s.* an oracle; the name of the goddess Ọbbatalla, who foretels what is coming to pass.

Ala-ba-pa, *s.* partner of a fisherman, partner in killing.

Alaba-pade, *s.* chance, luck.

Alaba-pin, *s.* a partaker, participator, sharer in any thing.

Alaba-rin, *s.* a fellow-traveller.

Ala-binọ-ku-ẹnni, *s.* an enemy, a persecutor, an accuser.

Alãbo (ọni-abo), *s.* a defender, a succourer.

Alabo-owo (oni-abo), *s.* the owner of the bundle of cowries.

Alabukọn, Olubukọn (oni-ibukọn), *s.* one who adds to, one who blesses.

Alabukọn-fu, *s.* one who blesses.

Alabu-kun, *s.* one who despises, one who contemns.

Alabukun-arọn, *s.* a maimed person.

Alabu-si, *s.* a bestower upon.

Alada-mọ̀ (oni-ada-mọ), *s.* one who is led astray with a mistaken notion, a heretic.

Alada-si, *s.* a meddler.

Alada-sọ, *s.* one who spoke on his own responsibility.

Alade (oni-ade), *s.* a king; the royal family, consisting of several persons who rule over different districts of Yoruba, viz. Ọbba Yoruba, Onikọyi, Olugbọn, Areṣsa, Aṣẹhin, Alado, Alake, Olowu, Alagura, Alaketu, Olu.

Al-adugbo, *s.* a neighbour, one living near.—Aladugbo ki idá ọlla, "A near neighbour need not take (a final) leave till to-morrow."

Ala-fèhinti, *s.* a supporter, sustainer, one on whom dependence is put.

Alafia, *s.* peace, health.—Alafia babba ọrẹ̀, "Peace is the father of friendship."

Alafi-han, *s.* one who shows, a revealer, a betrayer, a traitor.

Alãfin, *s.* see Alawọfin.

Alafiyesi (fi-iye-si), *s.* an inspector, superintendant, overseer, observer.

Alafo, *s.* an open place between a group of things; vacant space; a valley, ravine, crevice.

Alafojuto, (fi-oju-to), *s.* an overseer, one who overlooks or has an oversight of a thing.

Alàgba (enia-agba) *s.* an elder, a person of respect, a person of honour, rulers among the people.

Al-agbada, *s.* the tailor who makes the loose garment called agbada; one who has an agbada.

Al-agbàṣọ, *s.* one who washes linen, one who makes washing a trade.

Al-agbara, *s.* a strong able-bodied person, a mighty man.—Bi alagbara jẹ 'ọ ni ìya, ki o fi ẹrin si, "If a powerful man ill treat you, smile at him."

Ala-gbaro, *s.* a farm-labourer, one who hires himself out to till the land.

Alagba-ṣe, *s.* a common labourer who hires himself out to do any work, a labourer.

Alagba-sọ, Alagba-wi, *s.* an advocate, spokesman, orator, tale-bearer.

Alagbe, Aṣagbe (ẹnni-agbe) *s.* a poor beggar.—Alagbe kò kú li Ọyọ, "A poor beggar never perishes from want in Ọyọ (the capital)."

Alagbẹddẹ, *s.* a smith, whether in gold, silver, lead, or iron: to distinguish which, the name of the metal is annexed, as Alagbẹddẹ-oje, "lead-smith."

Alagidigba, *s.* beads made from palm-nut shells.

Alahoro, *s.* a desolate person.

Alahe-sọ, *s.* one who collects news and spreads it widely, idle talker, babbler.

Alaiduro (oni-ai-duro), *s.* one who is unsteady, one wanting stability.

Alaigbede (—gbo-ede), *s.* one who does not understand another's speech, a barbarian.

Alai-gbọddọ, *s.* necessity, compulsion, force to do a thing.

Alaigbọran (—gbo-oran), *s.* a state of not giving ear, not taking heed; an obstinate, disobedient, unbelieving person.

Alaikọ́ (enni-ai-kọ́), *s.* one unlearned, one uninstructed; a house unbuilt.

Alaikọ-la, *adj.* untattooed, uncircumcised.

Alaiku, *adj.* immortal, not capable of being deprived of life, unquenchable.

Alai-le-ra, *s.* an infirm, impotent person.

Alai-le, *s.* want of solidity or strength, want of firmness.

Alailere (ai-ni-ere), *adj.* unprofitable, unworthy.

Alailẹṣẹ, *s.* a just, sinless, righteous person.

Alaileso, *adj.* fruitless.

Alailọgbọn (—ni-ogbọn), *s.* an unwise person, an ignorant person.

Alai-mọ̀, *s.* one who does not understand a thing, an ignorant person.

Alai-mọ́, *s.* that which is not clean, a filthy thing, a polluted thing.

Alai-more, *s.* an unthankful person, not valuing kindness.

Alai-mọwe, *adj.* unlearned, illiterate.

Alai-moye, *s.* one who has no power of perception, a thoughtless, dull, sluggish person.

Alai-ni, *s.* a needy, indigent person.

Alainigbagbọ (—ni-igbagbo), *s.* a faithless person.

Alai-ri-wi, *s.* an inexcusable person.

Alai-si, *s.* one who ceases to be, one who is absent, an absentee.

Alaiṣododo (ṣe-ododo), *s.* one who does not act justly or with equity, an unrighteous person.

Alai-ṣotọ, *adj.* unjust, not true, not acting uprightly.

Alai-yẹ, *s.* an unfit or unworthy person.

Alai-yo, *s.* one who hungers, one who is not satisfied with food.

Alajapa (oni-ajapa), *s.* a petty trader who generally purchases from one town and sells at another with a little profit.—Alajapa kò li ẹran li aiya, "A petty trader has no flesh upon her chest" (*i.e.* wears herself to a skeleton).

Alajẹ́, *s.* a nick-name given to one's self.

Alajọ-pa, *s.* a partner, a fellow-hunter, or fisher.

Alakatanpo, *s.* a cross-bow man.—Alakatanpo oju kò le ita ẹran pa, "He who has only his eye (brow) for a cross-bow never can kill an animal."

Alakara, *s.* a cakemaker, a baker.

Alakẹlẹ, *s.* a small bird of the palm-bird tribe which lives on figs.

Alakele, *s.* the head weaver.— Papa li àssa awọnsọ bi alakele, "A noisy weaver, who imitates (his headman) alakele."

Alakesi, *s.* a visitor.

Ala-kọn, *s.* half; part of a thing added.

Alakọ-ṣe, *s.* a beginner.

Alakotĩ, *s.* a disobedient person.

Alami, *s.* a spy ; anxious or secret observation of a thing.

Alãmọ̀, Alamgba, Alamọ-ri, Adaripọn, *s.* the male lizard.—`Oko nla ṣe alamgba pẹnṣan o ni bẹhẹ li ẹnni ti o ju 'ni lọ iṣe ni, "A large stone (being thrown) crushed the male lizard. It replied, 'So one who is stronger than another is accustomed to act towards him.'"

Al-amọ-rere, *s.* the owner of the best clay—a title of the goddess Ọbbatalla.

Alamọ̀-ri, Alamọ̀, *s.* a concern, a secret.—Alamọri nì ti ri? "How does that concern stand?"

Alaniyàn (—ani-iyan), *s.* a solicitous, anxious person, one whose mind is disturbed about the issue of things.

Alansasa, Alanta-kun, *s.* the spider.—Alantakun bi yio ba 'ọ jà ata ka 'ọ lara, "When the spider intends to assault you, it surrounds you with (its) web."

Alãnu (ẹnni-anu), *s.* he who has mercy, a merciful person.

`Alapa, *s.* broken pieces of old mud walls, ruins.—Aṣe àlapa li ọṣọ kò gbọ, aṣẹ ohun gbogbo fu iggi ọ yẹ iggi.—"(However) a ruined mud wall may be garnished, the trouble will be useless; (but) all trouble bestowed upon (things made of) wood is advantageous."

Alapa-ta, *s.* a butcher.—Alapata kò mọ iru ẹran, "The butcher pays no regard to any particular breed of animals."

Alape-jẹ, *s.* one who invites to a feast.

Alara, Omnira, *s.* a free person.

Alarajẹ (ọni-irajẹ), *s.* a purchaser for family use, one having no farm.—Alarajẹ kò mọ ọdun, abi iṣu ita bi iggi, "A buyer knows nothing of seasons of the year, but his yam must always be as large (as a billet)," because his money enables him to purchase the best of every thing.

Ala-ran-ṣe, *s.* a helper.

Alarekereke, *s.* a rogue, a double-dealer, a prevaricator.

ALARENA, *s.* an agent who is employed in engaging a young woman.

ALARĨ, ALÃRI, *s.* a kind of red cotton grown in Haussa.—Alãri babba aṣọ, "Alari is the prince of decorations."

ALARIN-JO, ARIN-JO, *s.* one who dances about.

ALARIN-KIRI, *s.* a rover or wanderer about.

ALAROBỌ̀, *s.* a petty trader, who buys and sells off at a little profit, a commissioner.

ALA-RO-YE, *s.* a great talker.

ALÃRU (oni-aru), *s.* a carrier, a bearer of burdens.

ALASÀ, *s.* king's messenger.

ALASÈ, *s.* a cook—IYA-LASÈ, a female cook—BABBA-LASÈ, a male cook.

ALASỌ, *s.* a talker—ALASỌDỌN, an exaggerator.

ALASỌ̀, *s.* a quarrelsome person.

ALAṢA, *s.* a title ; captain of an inferior rank in the army. Arẹ alaṣa; Ọton alaṣa; Osin alaṣa.

ALAṢARA, ALAṢÃ, *s.* a dealer in snuff or tobacco.—Kò si alaṣara ti ita igbo ku gbogbo wọn ni ita oyin, "No dealer in snuff likes to confess she sells bad tobacco, but all of them profess to sell (tobacco as sweet as) honey."

ALAṢE-JU, *s.* a self-willed person.—Alaṣeju pẹrẹ ni itẹ, "An obstinate man soon falls into disgrace."

ALAṢE-RÀN, *s.* one who infects another with his actions, a pestilent person.

ALAṢỌ (oni-aṣọ), *s.* the owner of the clothes; a seller of clothes, a weaver.

ALATAMPOKO, *s.* a kind of grasshopper.—Eṣu yio jẹ, eṣu yio mọ eṣu yio lọ, nibo li alatampoko yio wọ̀, "The locusts will eat, drink, and go away, but where will the grasshopper conceal itself?"

ALATỌN-ṢE, *s.* one who brings a matter right, an agent, mediator, umpire.

ALAWI-YE, *s.* one who explains a matter to another so as to be perfectly understood.

Alawĩye (wi-ma-ye), *s.* one who cannot speak intelligibly.

Alawĩgbọ (wi-ma-gbọ), *s.* a faithless person; an obstinate person.

Alawi-ka, also called Alawi-rin, Aronika, Oṣo Ajẹ́, *s.* a wizard, a sorcerer, a witch.

Alawọpupọ (awọ-pi-pọ), *s.* many coloured.

Alawọ (awọ), *s.* a dealer in leather or hides, a tanner.

Alawo (awo), *s.* a priest, one acquainted with the secrets of the gods.

Alawọfin, *s.* a king, *lit.* one who enters the palace.

Alayan-jẹ, *s.* he who cheats; an inferior person.

Alãye, *s.* living, possessing life.

Alayi, *dem. pron.* this, this one.

Ale, *s.* a plant.

Alẽbu, *s.* evil treatment, unjust usage.

Alejò, *s.* a guest, stranger, visitor.

Aligarima, *s.* a spirited horse.

Alkurani, *s.* the Koran.

Àlla, *s.* white cloth, calico, muslin.—Àlla funfun ọtta òrisa, "A white cloth is an object of hatred to the gods" (because it is worn out in their service).

Àlle, *s.* a concubine.

Allẹ, Aṣallẹ, *s.* afternoon, evening.

Almagaji, Alumagaji, *s.* scissors.

Aló, *s.* a district; a flame of fire, combustion.

Alongo, *s.* a kind of tight-legged trowsers.

Alore, *s.* a look-out, place to look out, gibbet, spy, watch.

Alọ, *s.* a riddle, enigma; that which is turned or inverted.

Alọ̀lẹkkẹ (lo-ilẹkkẹ), *s.* beadmaker, beadgrinder.

Alọnilọwọgba (lu-enia-li-ọwọ-gba), *s.* an extortioner, a wringer from the hand of another.

Alu-bata, *s.* a beater of the (drum) bata.

Alubọsa, *s.* the onion.

Alu-dọndọ́n, *s.* a beater of the (drum) dọndọ́n.

Alufa, *s.* a Mahommedan priest, a priest of the only true God.

ÀLUGBA, *s.* the frame upon which the door closes when shut.

ALU-GBA, *s.* a beater of the calabash drum.

ALUGBỌ̀N, *s.* that which is near akin to, resemblance.—Ẹgbọn iwaju alugbọn babba, "An elder brother is a resemblance of a father."

ALUKANRIN, KANAKANA, *s.* a black crow with white neck. It is said that rain never falls where it lays its eggs.

ALUKASAFA, *s.* a kind of upper garment with short sleeves.

ALUKAWANI, *s.* promise, bargain, agreement.

ALUKEMBÙ, *s.* the stirrup.—Alukembu babba assa, "The stirrup is the father of the saddle."

ALUKÌ, *s.* a slender prickly plant.—Bi ina jọ abọwọ fun alukì, "When fire burns up the bush, it has respect for the plant alukì." (A superstition.)

ÀLUKO, *s.* a kind of woodcock.

ALU-KOSO, *s.* a beater of the (drum) koso.

ALUPAYIDA (—pa-eyi-da), *s.* sleight of hand, the act of changing, deception.

ALUSE, *s.* a spring-lock with brass knob.

ALUSIN, *s.* damage, distress, misfortune.

ALUWALA, *s.* ablution.—Omi aluwala, "The water for ablution."

ALUWASI, *s.* parade, show, exhibition.

AMA, *adv.* a particle denoting custom or habit (used with verbs).—Iwọ ama lọ, "You used to go."

AMALÁ, *s.* an interpreter of dreams.

ÀMALA, *s.* food made from yam flour.

AMAPE, *part.* being called, accustomed to be called.

AMBỌSÌN, AMBỌTORI, *conj.* what else.

AMẸWA, *s.* one who knows the beauty.

AMI-KÀN, *s.* breathing which touches or influences a thing.

AMIN, *s.* Amen, so be it.

AMI-PỌ, IMIPỌ, *s.* a shaking together.

AMI-SI, IMISI, *s.* a breathing into, the act of breathing into.

AMKAN, AMUKAN, *s.* sorrel plant, leaf.

Amma, *conj.* (*Haussa*) but.

Àmmì, Amì, *s.* a sign, omen.

Àmmọ, *s.* a large water-pot set in the house to keep water cool.

Amofin (mọ-ofin), *s.* a lawyer, one who knows and professes the law, a professor of law.

Amore (mọ-ore), *s.* a thankful person, one who feels and acknowledges kindness.

Amoye (mọ-oye), *s.* a wise person, a sage.

Amọ̀, *s.* white clay with which country pots are made.

Amọdun (mọ-ọdun), *s.* next year, a return of the season.—Amọdun kò rirì, jẹ ki amura ki asisẹ, "The coming year is not out of sight; let us be up and work."—Woyi amọdun ma to gbàngba gbangba, "By this time next year I shall become a great person."

Amọhungbogbo (mọ-ohun), *s.* or *adj.* all-knowing.

Amọ-ja, *s.* a guess, conjecture.

Amọ-jẹ (mọ-ẹjẹ), *s.* a plant.

Amọjẹ-wẹwẹ, *s.* a plant with very small leaves, used for healing swellings or tumours.

Amọje, *s.* one who tries by water.

Àmọ-ju, *s.* superior knowledge.

Amọ-ju, *s.* excessive drinking, drunkenness.

Amojukuro (mu-oju-kuro), *s.* that which is to be overlooked or passed over.

Amọ̃kun, *s.* a lame person.—Amọ̃kun ni ẹrù on wọ, kì ise lori, ni ille li o ti wọ lọ, "A lame man said his load was not upright, and was answered, 'Its unevenness began from the ground'" (from your lame foot).

Amọlle (mọ-ille), *s.* a conspirator.

Amọlle-pa, Imọllepa, *s.* assassination.

Amọ̀nna (—onna), *s.* a guide, leader.

Amọnna, *s.* booty, plunder. Hence came the word Jamã for Jẹamonna, to take booty, to plunder. Jamã, soldiers who plunder.

Amọpe, *conj.* though, although, notwithstanding.

Amọpara (mọ-pa-ara), *s.* drinking to stupefaction, drunkenness.

Amọràn (mọ-ọran), *s.* A knowing man, a counseller.—Amọran mowe ni ilaju ọràn, "A counseller who understands proverbs (soon) sets matters to rights."

Amọ-ṣe, *s.* a wilful action, wilfulness, obstinacy.

Amọ-tan, *s.* pretended knowledge.

Amọtekkun, Jakumọ, (to-ẹkkun) *s.* an animal of the leopard kind.

Amọtẹllẹ, *s.* foreknowledge, previous cognisance.

Ãmu, *s.* confusion.—O dãmu mi, "He upsets (or, confuses) me."

Amu-ba, *s.* that which is brought to one; means, opportunity.

Amu-pada, *s.* a restoration, restitution.

Amu-ran, *s.* a hook used by tailors to hold cloth when sewing.

Amúrọn, *s.* a bleeding of the nose.

Amure, *s.* a girdle, a girding of the loins; a small kind of lizard.

Amu-wa, Imuwa, *s.* that which is brought forth from a matter or thing, issue, ultimate produce.

Amgbadu, *s.* the vegetable called cranecrane, in Sierra Leone.—Amgbadu obbẹ onṣẹ, "The amgbadu is the sauce of messengers." (Messengers are usually entertained with a sauce made of this vegetable.)

Amuya, *s.* seizure of goods in room of debts due.

Anfani, *s.* advantage, ease, convenience.—Kò ṣe anfani, "Not easy, (or, advantageous)."

Angẹli, *s.* (*Gr.*) an angel.

Angere, *s.* a wooden leg.

Ani, *v.* it is said, they say.

Ani-ani, *s.* doubt, uncertainty.

Anidopin (ni-de-opin), *s.* complete possession.

Ani-tan, *s.* perfection, completion, full possession.

Ani-yan (ni-ayan), *s.* carefulness, anxiety.

Anná, *adv.* yesterday.

Anna, *s.* the parents and relatives of a wife or husband.

Ãnu, *s.* pity, compassion.

Antete, *s.* a kind of cricket.—Antète ọ dá yanpan yanpan sillẹ, "The cricket antete causes a stir and confusion."

Apa, *s.* arm, wing, bough.

Apá, *s.* a tree, supposed to be the African mahogany. It is superstitiously believed to become luminous at night. It is also used in the construction of drums. —Bi ọmmọ da ori kan apa, apa a; bi o sì da ori kan iroko, iroko akò o li ọnna, "If a child treats the apa tree insolently (an emblem of vengeance), it wounds his head; if he treats the iroko tree civilly (an emblem of refuge), it welcomes him."

`Apa, *s.* a prodigal; a wasteful person; pack-rope; the string of a drum.

`Apa-aṣara, *s.* roll tobacco in a whole state.

`Apa-ikokò, *s.* a plant used for wadding; also by shoemakers instead of hemp.

Apada-hù, *s.* amendment; a fresh shoot.

Apãdi, *s.* potsherd.—Ari ti ẹnni mọ iwi fi apãdi bò ti rẹ mọllẹ, "He who sees another's fault knows well how to talk about it; but he covers his own with a potsherd."—Apãdi li o to ikò ina loju, "Nothing but a potsherd (*i. e.* not a calabash) can face fire."

Apakan (ọkan), *adv.* aside, on one side.

Apakó, *s.* board, plank, floor.

Apàko, Apà, *s.* the bamboo.

Apala, Apanla, *s.* a gourd, vegetable marrow.

Apalọ (pa-alọ), *s.* a riddle-maker, an enigmatist.—Apalọ patita, "He who makes a trade of telling riddles."

Apani (pa-enia), *s.* a murderer, an executioner, one who seeks to destroy another.—Apani ki ijẹ ki amu idà lọ ni ipakọ on, "The executioner never lets the sword be passed across his own neck."

Apara, Aṣalle (pa-ara), *s.* barrenness (said of land).

Apari (pa-ori), *s.* bald.—Apari fojudi abbẹ, "A bald-headed person does not care for a razor."

Aparò, *s.* a bird very like the partridge.—Ẹnnu li aparò ifi ipe ọrá, ani kiki ọrá, kiki ọrá, "With the mouth the Aparo proclaims its fatness, crying (kiki ọrá), Nothing but fat, nothing but fat."

Aparọn, *s.* a cane.

Apata, *s.* a shield.—Apata ri iku kẹhin si, apata ni igba 'ni li ogun, "When a shield sees death, it (does not fly from it, but) turns its outside (*lit.* back) to meet it; a shield is a protection in the front of the battle."

Apatta, *s.* a rock.—Apatta li ẹhin akàn, "The rock (*i.e.* shell) on the crab's back."—Ọjọ pa bàtta báta bàtta báta li ori apatta li ode ajalubata bata ni iggi bàtta li awọ. A play on the word Apatta, containing a frequent repetition of *b* and *t* sounds.—"The rain on the bàtta (shoes) goes patter, patter, patter, as on the apatta; in the street of the ajalubata (head drummer), the báta (drum) is wood, the bátta (shoes) are skin." (See a similar instance under Kanakana.)

Apẹja, Pẹjapẹja (pa-ẹja), *s.* a fisher.

Ape-jẹ-ase, *s.* a feast, dinner.

Apejẹ-hun, Apejẹ, *s.* guest, the act of eating with another.

Ape-jọ, *s.* an assembly, a meeting.

Ape-jure, Ijure, *s.* sign, mark, direction, pattern.—Apejure li agbẹdde irọ; or, Apejure li ọnna iṣe, "The smith or artisan always follows a pattern."

Ape-le, *s.* that which is added, surname.

Apena, Ẽna (pe-ina), *s.* the act of stretching, pins on which spun cotton is wound for sale; a title of one who calls an assembly.—Ma fi ti rẹ kọ mi li ọrọn li ọda fu apena on owu, "(The pin says to the cotton,) 'Do not hang your trouble on my neck.' This is always the dispute between the cotton and the pins."

Àpere, *s.* a rider's portable seat; also used for a travelling box.

Apẹ́, *s.* a clapping of hands.

Apẹrẹ, *s.* a sign, direction, pattern, token.—Dịẹ dịẹ li ãmọ̀ apẹrẹ, "By degrees one understands a sign."

Apẹtta, Ẹtta (pa-ẹtta), *s.* a part of the dead, remains.

Apinni, *s.* name of a place in Ọyọ, the head of the priests called Òjẹ.

Apinti, *s.* a kind of drum.

Àpo, *s.* bag, pocket.—Ijajẹ enia kò dì ẹnnu àpo, "A rascal never closes the mouth of his bag."—Ibajẹ àpo ni ibajẹ apá, bi apá ba já, àpo aballẹ, "The injury of a bag is caused by the injury of the pack-rope: if the pack-rope breaks, the bag will go down."

Apo, *s.* a quiver.

Àpo-agadagodo, *s.* a kind of leathern bag like a scrip.

Apọ̀-agbado, Awọ̀-agbado, *s.* a shock or stack of corn.

Àpo-iṣana, *s.* the tinder and flint-bag, bag containing fire apparatus.

Apofin, Aporiki, *s.* the chief of the archers.

Apóro, *s.* piece (of cloth), pod (of fruit). — Apóro arán, a piece of velvet—Apóro obì, a pod of kola nuts.

Aporo, *s.* a walk between beds in a farm or garden.

Aporó, *s.* antidote against poisonous arrows.

Apoti, *s.* a bench, stool, box.

Apọti-itisse, *s.* a footstool.

Apọ-ju, Ipọ-ju, Ọpọ-ju, *s.* the more part, the greater part, abundance, over-abundance.

Ãpọ̀n, *s.* fruit of a tree called oro, used for palaver sauce, very slimy when ground and mixed with water.

Apọn, *s.* an unmarried man; a widower.

Ãpọn, *s.* or *adj.* restlessness; busy here and there, always doing.

Apọn, *s.* a bird with red beak.

Apọn-obiri, *s.* a woman who has weaned an infant.

Ara, *s.* body, member, limb, kind.—Ara rẹ̀ nĩ, "This belongs to its kind."

Ara *followed by* da, *v. n.* to be well, to recover, to be clear.—Ara mi da, "I am well;" "I recover;" "I am clear (of any blame or responsibility)," *lit.* my body is clear. It is also used to express disappointment, as Ara da 'ọ, "You are disappointed;" "Your expectation, or hope, fails."

Ara . . . . . Gbẹkan, *v. n.* to feel soreness or pains.—Ara mi gbẹkan, "My body feels sore."

Ará, *s.* relative, relation, kindred (to a person or place).—Emi kò ri ará mi, "I do not see my relative."

Ará, *s.* a bird.—Ẹ' maṣe pa ẹiyẹ ti ije ará, "Do not kill the bird called ará."

Ara, Rara, *adv.* at all.—Kò kuku ranṣẹ si mi rara? "Does he not send to me at all?"

Ará, *s.* a very loud thunder.—Ará san wã, "It thunders loud."

Àra, *s.* fashion, custom, form; repetition of journeys.—Àra kí li eyi? "What fashion is this?"—Onirũru alarabara, "Of various kinds, (or, fashions)."—Eyi li o di àra keji wa, "This is our second journey."

Ara-nfu, *v.* to be uneasy under a sense of wrong done, to be suspicious.—Aṣe ọran ìkọkọ ṣe bi on li ambawi, abi ara ifu bi ẹnni ṣe ohun, "He who (has committed) a secret action supposes himself to be spoken of (when he sees persons conversing together), being uneasy, as one who has committed an offence."

Àraba, *s.* the cotton tree.—Àraba nla ọmmọ agbẹru gbãke, "A large àraba receives (into its substance) the handle and the axe together."

Arabí, *s.* a kind of insect.—Ọ bọ lọwọ agballẹ, o kùn arabi, "When (the insect) agballẹ is overpowered, there remains only the power of (the insect) arabi (to be conquered)." These two insects are always found together.

Ara-binri, Arabiri (ara-obiri), *s.* a female relative, sister.
Ara-binri-iyekan, *s.* a female relative on the mother's side.
Ara-binri-ọbbakan, *s.* a female relative on the father's side.
Araiyara (ara-eyi-ara), *s.* natural body, material body, the body itself.
Araiye (ara-aiye), *s.* the people of the world, mankind. —Araiye abi oju pete, "Mankind presents a circumscribed appearance (*lit.* countenance)." (A proverb expressing the limited nature of human things.)
Arìjo (re-ajo), *s.* traveller.
Ara-kọnri, *s.* a male relative, brother.
Arakọnri-iyekan, *s.* male relative on the mother's side.
Arakọnri-ọbbakan, *s.* male relative on the father's side.
Arãlle (ara-ille), *s.* he who belongs to a house or family, an inmate.
Arãllu (—illu), *s.* countryman, inhabitant of a town or country.—Arallu mi ni, "He is my countryman."
Aramọri (ra-mọ-ori), *s.* a kind of close country cap.
Arán, *s.* velvet.—Arán ni ipari ọṣọ́, "Velvet gives a finish to dress."
Aran, *s.* decay of mental faculties through old age.—Babba nṣe aran, "The father's mind wanders."
Arìn, *s.* worms in children.
Aranbatta, Onibatta (ran-batta), *s.* shoemaker.
Aranilọwọ (ran-enia-li-ọwọ), *s.* helper, assistant.
Aran-kan, *s.* malice, malignity.
Aran-mu, *s.* catching, infectious.
Arãtubu, *s.* prisoner.
Aran-ṣe, *s.* communication of things, help.
Aranṣọ (ran-aṣọ), *s.* a tailor.
Aran-wu, Iranwu, *s.* a spinner.—Bi ojumọ mọ, olowò gbe òwo, iranwu agbe kẹkkẹ, ajagun agbe apata, iwọnsọ abẹrẹ gbe àssa, àgbẹ ají ti on ti aruko, ọmmọ ọddẹ aji ti apo ti ọrọn, "When the day dawns, every trader to his trade,—the spinner takes her spindle, the warrior his shield, the weaver stoops to his batten,

the farmer arises with his hoe, and the hunter takes his bow." (*i. e.* No person should be idle.)

Arara, Rara, *adv.* at all, in the least.—Kò hàn rara, "It does not appear at all."

Ararán, *s.* diminutive person, dwarf.

Ararẹ, *pron. second pers. sing.* self, one's self.—Iwọ li o ṣe ararẹ, "It is you who hurt yourself."

Ararè, *pron. third pers. sing.* On li o ṣe ararè, "It is he who injured himself."

Arawo, *s.* a carnivorous bird.

Arẹ, *s.* eldership, the state of being older; chief, principal, first in rank.—Mọ ṣe arẹ iwọ, "I am older than you."

Ãrè, *s.* fatigue, weakness.—Arè mu mi, "I am weary."

Are, *s.* right in dispute, justice on the side of.

Arẹkakanfò (kakan-fo), *s.* the general of the army.

Arekereke, *s.* dishonesty, double dealing, unfairness, perverseness.

Arẹkunda, *s.* deceit.

Arèmọ (arẹ-ọmmọ), *s.* the eldest child, whether male or female.

Arẹnijẹ (rẹ-enia-jẹ), *s.* a cheater.

Arere, *s.* perfect silence, stillness.

Arẹrẹgbosun (rẹrẹ-gba-osun), *s.* a small bird with red feathers.

Arẹwà (rẹ-ẹwa), *s.* a person of beauty, comely person.—Enniti ọ fẹ arẹwà ọ fẹ iyọnnu, "He who marries a beauty marries trouble."

Ari, *s.* one who sees or finds.

Aridiji, *s.* fright, terror, apparition.

Arifi, *s.* any thing very hot.—Dẹngẹ tutù lẹhin inọ rẹ gbona bi arifi, "Though the pap is cold on the surface (*lit.* back), yet the inside is very hot."

Arihun-gbogbo, or Arohun-gbogbo (ri-ohun), *adj.* all-seeing.

Arin, *s.* the middle, centre.

Arinjo (rin-jo), *s.* dancer.

Arin-kò, *s.* chance; exact time.

Ariwo, *s.* noise, uproar.

Ariya, Ariyò (ri-ya), *s.* joy, gladness, merriment.

Aro, *s.* one having a withered limb.—Aro ni idena orisa, "The aro is the porter at the gate (a stationary servant) to the gods."—(Cf. Milton's Sonnet on his blindness.—"They also serve who only stand and wait.") Ejo ba o bi òran ikunle ba aro, "The matter is to you what the task of kneeling is to one of withered limbs."

Aró, *s.* smith's profession.

Aròo, *s.* a kind of calabash used for a quiver by hunters.

Àro, *s.* a small bird with glossy blue feathers.

Aró, *s.* blue dye.

Ãro, *s.* playfulness, restlessness; applied chiefly to children.

Ãro, *s.* the hearth, fire-place; three stones or lumps of clay used to support a vessel over a fire.—Ãro ki iru eru ki o má sò, "The àro does not always bear its load; it will be put down (sooner or later)."

Aró, Abba, *s.* storehouse, barn, garner; a granary built in the shape of a funnel inverted.

Arobò, *s.* a petty trade.

Aroje, *s.* a place of refreshment, a market-place on the road, where travellers halt.

Arokan (ro-kan), *s.* reflection upon painful occurrences.

Arokin, *s.* a traditionist, one who tells ancient stories.

Aroko, *s.* the overseer or head servant of a farm, a farmer.

Àrokuro (ro-kuro), *s.* the last or latter rain.

Arolle (ro-ille), *s.* heir to an inheritance.

Aromobimo (ri-ommo-bi-ommo), *s.* great-grandparents.

Aron, *s.* sickness, disease.

Aron-oju, *s.* ophthalmia.

Àroni, *s.* a fairy, an elf supposed to have but one leg.

Arosille, Ajoso, Asotelle (ro-si-ille), *s.* a bargain, an understood thing.

Aro-ye, *s.* much talk, explanation, complaint, excuse, reasoning.

Aruda, *s.* acceptable, propitiatory sacrifice.

Arufin (ru-ofin), *s.* transgressor of the law.

Arugbo (ru-gbo), *s.* an old person.

Arugborugbo, *adj.* very old, full of days, aged.

Aruko, Ako (eru-oko), *s.* handle of a hoe.

Arukon (ru-kon), *s.* rising to fulness, as water in a well; fulness, a full or perfect sacrifice.

Arun, *adj.* five.

Arunjeran, (run-je-eran), *s.* a shrub used as a medicine for sore eyes. It bears black berries, not eatable, and has short thorns on the stem.

Arun-odun, *s.* May, the fifth month of the year.

Arupè, *s.* or *adj.* dwarf, short, equal in height.—Eiyelle ko li agogo kiki arupe, "The pigeon-tribe have no one (among them) of a high stature, but they (are all) dwarfs."

Asakani-ille, *s.* the square of a house; a square.

Asase, Alase (se-ase), *s.* cook.

Asasin (sa-sin), *s.* an unsteady person who forsakes his father to live with and serve another.

Ãse, Àise, *s.* large door, door.

Ase, Ise, Isase, *s.* feast, dinner; the act of cooking.

Àse, or Ase, *s.* paint, colour. Some call it Ese.—Osu u li ese, "You paint, or colour, it."

Àse-alle, *s.* supper, feast made in the evening.

Àse-ijo, *s.* feast for an assembly.

Àse-iyawo, *s.* wedding feast.

Ase-ossan, *s.* dinner, feast made in the daytime.

Asenje (se-onje), *s.* a cook.

Aseno (se-ino), *s.* barren woman.

Asepon (se-pon), *s.* barren woman (used when speaking contemptuously).

Ãsiki, *s.* luck; good luck, success.

Asingba (sin-gbâ), *s.* presents made to the messengers of the king, which he carries back to his sovereign; the custom of passing on presents from town to town.

Asinrin, *s.* a kind of rat having a very offensive odour, very much like the mouse; musk rat. Its bite is supposed to be poisonous.

Asìnwa-asìnbọ, *adv.* (sin-wa-sin-bọ) after all, in the end, in conclusion.

Asinwin (sin-iwin), *s.* fool, idiot.—Asinwin Ika, asiwere Iluka, nwọn darijọ nwọn li awọn nsọrẹ, "A fool of the town Ika and an idiot of Iluka meet together to make friendship with each other."

Asofẹiyẹjẹ (so-fu-ẹiyẹ-jẹ), *s.* a tree, the fruit of which is eaten by birds; a kind of banyan.

Asogbo (so-gbo), *s.* the state of coming to perfection, ripening; (applied only to fruits).

Asọ̀, *s.* wrangling, loquacious quarrel.—Asọ̀ babba ìja, "Wrangling is the father of fighting."

Asọdun (sọ-dun), *s.* exaggeration.

Asọnidàye (sọ-ẹnia-di-aye), *s.* he or that which quickens or makes alive.

Asọnkọn (sọn-kọn), *s.* the dropsy, an increase.

Asọnmọ (sọn-mọ), *s.* nearness, proximity.

Asọpọ (sọ-pọ), *s.* a mutual talk, communication.

Asọrọjẹjẹ, Asọrọkẹllẹ (sọ-ọrọ-jẹjẹ), *s.* a whisper.—Asọrọkẹllẹ bojuwo igbẹ́, igbẹ́ kì iro: ẹnni ti aba sọ ni iṣe iku pani, "A whisperer looks (suspiciously) at the bush (if he hears a noise): the bush tells no tales. He to whom the tale is told is the betrayer."

Asọ-tan, *s.* perfect speech.

Asọtẹllẹ, Arotẹllẹ, Arosillẹ (—tẹ-illẹ), *s.* an agreement, bargain.

Asọ-ti, *s.* unfinished speech.

Asọ-ye, *s.* a reasoning, explanation.

Àssa, *s.* weaver's instrument, the batten or lay with which he presses the warp.

Assá, *s.* the saddle.

Assa, Oguassa, *s.* a word pronounced by Tẹtu, the officer

of justice, or tipstaff, when he arrests a man who neglects to pay the king's tax ; a shield.

Assan, *s.* vánity, emptiness.

Asse, *s.* a small basket made for straining.

Asúbọ (su-bọ), *s.* gilding or silver plating with which another metal is covered.

Asunwọn, *s.* small bag, closed with strings, which serves for a purse ; a shrub so called.

Àṣa, *s.* fashion, custom.

Aṣá, *s.* a small kind of hawk.—Aṣa ni Tapà ẹiye, "The hawk is the Nufi of birds." (The Tapà or Nufi people are noted for their swiftness.)—Aṣa gbe mi li adirẹ kò duro nitori ti ọ mọ ohun ti o ṣe, "The hawk, having caught my chicken, will not stay, because it knows that it has done (wrong.)"

Aṣagbe, Alagbe, *s.* beggar.

Aṣa-enia, *s.* vagabond.

Aṣa-ju (ṣe-iwaju), *s.* forerunner, leader.

Aṣalailai (aṣa-lai-lai), *s.* old fashion.

Aṣalle (ṣa-ille), *s.* barren ground, worn-out land.

Aṣalle, *s.* evening, dusk, afternoon, twilight.

Aṣan, *s.* plain vegetable diet, without sauce or meat.—Aṣan ni mo jẹ sùn lanna, "I ate aṣan last night."

Àṣapa, *s.* a hard-wood tree ; a canopy over the corpse of a rich person. Joists, roofs, rafters, posts, and charcoal are made of this tree ; the leaves are used in curing the small-pox.

Aṣara, *s.* tobacco, snuff.

Aṣaro, *s.* porridge.

Aṣatì (ṣa-ti), *s.* that which is put aside, set at nought.

Aṣati-agbado, *s.* a shock of corn.

Aṣawi (ṣa-wi), *s.* a selection of words.—Aṣawi ẹjọ ẹnnikan ṣe are, "A one-sided statement of a case (*lit.* words selected in a dispute) always appears right."

Aṣaya, *s.* a jest, joke.—Aṣaya kì ije ki ọmmọ òya ki ọ gbọ́n, "(The dog) playing with the young hedgehog

throws it off its guard (*lit.* does not suffer it to be wise)."

Ȧṣayan, *s.* a thing selected from the rest, picked out, chosen.

Aṣẹ, *s.* the menses.

Aṣẹ, *s.* a coming to pass; law, commandment; virtue; effect; imprecation.

Aṣẹ-han, *s.* a thing done for show, a pretence.

Aṣe-jù, *s.* an extravagant action.

Aṣe-kan, *s.* a final action, a winding-up.

Aṣe-kùn, *s.* unfinished work, that which remains yet to be done.

Aṣe-ṣa, *s.* disgrace.

Aṣe-tan, *s.* perfection, completion.

Aṣe-tì, *s.* a thing not completed, not brought to perfection.

Aṣe-tinọ-ẹnni (ṣe-ti-inọ), *s.* an obstinate man, a self-willed person.

Aṣẹhinde, Aṣẹhindeni (ṣe-ẹhin-de), *s.* one who acts for another in his absence, an agent, an overseer.—Oju oloju kò jọ oju ẹnni, aṣẹhindeni kọ̀ wọpọ̀, "Another's eye is not like one's own; (faithful) agents are not numerous."—O ku aṣẹhinde, "I thank you for acting in my absence."

Aṣẹiyẹṣate (ṣe-ẹiyẹ-ṣe-ate), *s.* a dissembler, hypocrite, double dealer.

Aṣẹnnu-ẹnni (ṣe-ennu—), *s.* a spokesman, one who speaks for another.

Aṣẹṣẹ-kọṣe, *s.* beginning, commencement.

Aṣi-ri, *s.* a secret.

Aṣi-ṣori (ṣe-ori), *s.* pistol.—Aṣiṣori kò ni ikun bi agbá, òtoṣi kò lowo bi ọlọrọ, "A pistol has not a bore like a cannon; a poor man has not money (at his command) as the rich."

Aṣiwere (ṣe-iwere), *s.* fool, madman.—Ẹnniti o nṣapẹ fun aṣiwere jo on aṣiwere, ọkan, "He who claps hands for the fool to dance is no better than the fool."—Aṣiwere li o bi iyá ọbbọ, "The monkey's grandmother was a fool."

Aṣo, *s.* morose, peevish person; a sour look.

Aṣo-enia, *s.* headstrong obstinate person, not easily overcome.

Aṣo-erin, *s.* an elephant feeding singly.

Aṣoju-ẹnni (ṣe-oju-enni), *s.* one left in charge of another's affairs during his absence.

Aṣore (ṣe-ore), *s.* benefactor.

Aṣorin, Iggiula, *s.* the name of a very large tree.—Aṣorin babba iggi, "Aṣorin is the father of trees."—Aṣorin kò da òṣuṣu, "Aṣorin trees never form a grove."—Aṣorin Olodò, "The aṣorin tree commands the brook." There is a superstition that as soon as any one begins to cut the aṣorin tree he is chased by the spirit that dwells in it. The woodman accordingly drops palm-oil on the ground, that the spirit may lick it up whilst he makes his escape. This tree is worshipped at a distance.

Aṣoró, *s.* pointed knife.

Aṣoro (ṣe-oro), *s.* troubler, tormentor, one who acts violently upon provocation.

Aṣowo, Iṣowo (ṣe-owo), *s.* trader.

Aṣọ, *s.* cloth, clothes.—Aṣọ lọwọ kò lekanna, enia kò sì ni ìballẹ, "Cloth has length, (*lit.* hands, the measure being by hands) but no fingers; so a man (has hands, but) no flowing train (like the cloth)."

Aṣo-dudu, *s.* black cloth, blue cloth.

Aṣo-ẹttu, *s.* check cloth, so called from its being made in imitation of the guinea-fowl's feathers.

Aṣọ-iron, *s.* hair cloth.

Aṣọ-iwọlle, Aṣọ-iyillè (wọ-illẹ) *s.* cloth or clothes in common use.

Aṣọ-ojo, *s.* cloth used as a defence from the rain, cloak.

Aṣọ-ọṣọ, *s.* dressing cloth, robe.

Aṣọ-talla, *s.* muslin, calico, white cloth.

Aṣọllu (ṣọ-illu), *s.* magistrate, manager of a town.

Aṣọṣọ, *s.* a small bird which feeds on figs.

Aṣọttẹ (ṣe-ọttẹ), *s.* a revolter, a revolutionist.

Aṣukan (ṣu-kan), (also called Mọimọi), *s.* a kind of cake.

Ata, *s.* any thing pungent; pepper.

Àtaba, Àdaba, *s.* a dove. *See* Adaba.

Àtaba-Orenkere, *s.* a kind of wild pigeon, striped on the neck.

Àtaba-ṣùṣu, *s.* a kind of dove.—Kò ka iku ataba-ṣùṣu ti ijẹ larin aṣá, "Fearless of death, the pigeon feeds amongst the hawks."—Ni ijọ ti ina ba jo àtaba-ṣùṣu ni ilọ larin igbẹ́, bi ina ba palo, ẹlẹbu ama ire ẹbu, "When the bush is on fire, the pigeon removes from the grass-field; and when the flame is extinguished, every one returns to his home."

Àtaba-gbègbẹ, *s.* a kind of wild pigeon.

Atafo, *s.* a tumour on the finger-nail, a whitlow.

Ataiyeraiye (ti-aiye-re-aiye), *adv.* (*lit.* from world to world), everlasting.

Àtajaṭẹran (ti-aja-ati-ẹran), *s.* cattle, beast of every kind.

Àtampako, *s.* the thumb.—Àtampako kò ṣe ijure ọkankan, "The thumb cannot point straightforward."

Atamọra (ta-mọ-ara), *s.* one who entangles himself with many things; a man fully armed.

Àtan, Àkitan (ki-tan), *s.* a dunghill.—Agbasi mu àtan gelè, "Continual sweepings make a high dunghill."

Atàn, *s.* a small scaffold on which fish or meat is dried.

Atannamanna (ati-anna-mọ-anna), *adv.* from yesterday until now.

Atanọ (ta-nọ), *adj.* cast off, useless.

Àtanroko, *s.* a disease in fowls which swells their back part.—Àtanroko mu adirẹ mi, "My fowl is infected with atanroko."

Atarere, *s.* a kind of pepper.—Atarere èwọ ọbbẹ, "The atarere is never used in sauce."

Atari, *s.* the crown of the head.

Ate, *s.* a beaver or black hat.

Ate, *s.* birdlime.—Àte pẹ̀iyẹ mu ẹ̀iyẹ ku, "The birdlime is the death of a bird."

Até, *s.* flatness, insipidity, disgrace, reproach.—Nwọn bù até lù mi, "They disgrace me."

Atete, *adj.* that which is first, prior. (Always used as a prefix).

Atete-ba, *s.* that which is met first, frontier, outer court.

Atete-bi, Akọbi, *s.* first-born.

Atete-kọsẹ, Atete-ṣẹ, Ipilẹ-ṣẹ, *s.* the beginning, the commencement of a thing.

Atẹ-le, *s.* or *adj.* a thing next in order, next in rank, next born, that which follows.

Atèlẹhin (tẹ-li-ẹhin), *s.* a hump or crooked back.

Atẹlẹbọsi (—bọ-si), Isabọti, *s.* a threshold, outer court.

Atẹlẹsẹ (tẹ-ilẹ-ẹsẹ), *s.* the sole of the foot.—Atẹlẹsẹ ni ijẹ ẹgbin ọ̀nna, "The sole of the foot is exposed to all the filth of the road."

Atẹlẹwo (—ọwọ), *s.* the palm of the hand.—Atẹlẹwọ ki itan 'ni jẹ, "The palm of the hand never deceives one," denoting the safety of a thing in hand.

Atẹmọra (tẹ-mọ-ara), Apamọra (pa-mọ-ara), *s.* patience, long-suffering.

Atẹwọgbà (tẹ-ọwọ), *adj.* acceptable, propitiatory.

Ati, *s.* purpose, intention, conception. (Frequently used in composition with verbs, as a formative prefix for substantives. *See* Ati-kọ́, &c.)

Ati, *adj.* both; *conj.* and, likewise; *prep.* from.

Atibaba, *s.* scaffold, shelf. (Applied chiefly to such as fish and meat are dried on over fire.)

Atibabbadebabba, *adv.* from father to father.

Ati-bọ̀, *s.* a coming, returning.

Ati-de, *s.* an arrival, coming.

Ati-gbà, *s.* reception.

Atijẹffawa (ati-ijọ-ẹffa-wa), *adv.* six days ago.

Atijarunwa (ati-ijọ-marun-wa), *adv.* five days ago.

Atijẹdogunwa (—mẽdogun—), *adv.* fifteen days ago.

Atijejilawa (—mejila—), *adv.* twelve days ago.
Atijẹrinwa (—ẹrin—), *adv.* four days ago.
Atijẹrinlawa (—ẹrin-la—), *adv.* fourteen days ago.
Atijẹttawa (—ẹtta—), *adv.* three days ago.
Atijẹttalawa (—ẹtta-la), *adv.* thirteen days ago.
Atijẹjọwa (—ijọ-mẹjọ—), *adv.* eight days ago.
Atijọkanlawa (—mọkanla—), *adv.* eleven days ago.
Atijẹwa (—ijọ-mẹ—), *adv.* ten days ago.
Atijejewa (—ijọ-meje—), *adv.* seven days ago.
Atijẹssanwa (—mẹssan—), *adv.* nine days ago.
Atijọ (—ọjọ), *adv.* of old time, long ago.
Ati-kọ́, *s.* the process of teaching; the process of building.
Ati-là, *s.* salvation, the act of being saved; the act of getting rich.
Atillẹnde (nti-illẹ-nde), *s.* a youth, just arriving at the age of puberty.
Ati-lọ, *s.* departure, the act of going.
Ati-ni, *s.* attainment, possession.
Atioro, *s.* tassel; bird; plant.
Ati-pillẹṣẹ (pa-illẹ), *s.* beginning.
Atipo, *s.* resident, sojourner.
Atisinsin-yi-lọ (ati-isinsin), *adv.* henceforth.
Ati-wa, *s.* the act of coming.
Atiwa-ọjọ, *s.* sun-rising, the east.
Atiwọ̀-õrun, *s.* the west. (*Haussa:* Yama.)
Ati-ṣe, *s.* action.
Atonimoni (ati-oni-mọ-oni), *adv.* all day long. (Used in cases of difficulty or distress, to denote the length of time they occupy.)
Atọn-wa, *s.* a returning.
Atori, *s.* a tree very remarkable for its elasticity, used for bows.
Atọrunwa (ati-ọrun), *adj.* heavenly, proceeding from heaven; original; untainted.
Atoto, *s.* noise; the word used by the public crier to

enforce silence, when about to deliver a proclamation ;—Atoto—o—o !

Atõ, *s.* that which makes straight ; a medicine which heals a fractured bone or limb ; a kind of long-necked calabash.

Atọjọmọjọ (ati ọjọ-mọ-ọjọ), *adv.* a long time ago.—Ọ̀rọ atọjọmọjọ kò lè iṣini li eti bi ọ̀rọ titọn, "An old story does not open the ear as a new one does."

Atọjuẹnni (tọ-oju), *s.* superintendent.

Atọkun (tọ-okun), *s.* leader, guide.

Atọkkọ (tọ-ọkkọ), *s.* pilot, helmsman.

Atọmmọdọmmọ (ati-ọmmọ-de-ọmmọ), *adv.* to children's children.

Atọn-bi, *s.* regeneration.

Atọn-da, *s.* regeneration.

Atọn-hù, *s.* a repetition of behaviour; a fresh shooting out.

Atọnnà (tọ-ọnnà), *s.* one who walks about the road ; spy ; watchman.

Atọwọwa (ati-ọwọ-wa), *s.* that which originates from one's self; personal action.

Atta, *s.* the ridge which covers the top of the roof.

Atta, *s.* a resinous tree, commonly split and used for torches.

Attẹ, *s.* fan to winnow rice or corn.

Atukọ̀ (tu-ọkkọ̀), *s.* sailor.

Atubọ-ṣe, *s.* that which brings any thing to a completion.

Atubọ-tan, *s.* termination.—Ki ọlọrun ki o fu ni li atubọtan rere, "May God give us a happy end !" (An expression borrowed from the Mahommedans.)

Atun-ṣe, Atọn-ṣe, *s.* restoration, repairs.

Awa, *pers. pron.* we.

Àwada, *s.* jest, joke.

Awa-mu, *s.* adherence, attachment.

Awa-na, *pers. pron.* we ourselves.

Àwa-nọ, *s.* a waster, waste.

Awa-ti-kara-wa, *pers. pron.* we of our own selves.

Awa-wi, *s.* an excuse.

Awaya or Ahariya, *s.* small shot.

Awayá, Awayá-ija, *s.* agony, contest, combat, struggle.

Awere, *s.* name of the yellow monkey.

Àwẹ, *s.* fasting, religious abstinence from food; mourning for the dead, at which time the relatives of the dead do not wash their clothes.

Awẹ, *s.* a division of fruits or nuts, such as coffee-nuts, &c.

Awẹdẹ (wẹ-idẹ), *s.* an herb used for cleaning brass.—Onibàba ni itọju orombo, onidẹ ni ima itọju awẹdẹ, "He that has copper ornaments looks after the (fruit of the) lime; he that has brass ornaments looks after the awẹdẹ."

Awẹ-nọ, *s.* that which is washed off; soap.

Awĩdakkẹ (wi-ma-dakkẹ), *s.* perpetual talking.

Awi-ma-yi-hùn, *s.* a man of truth.

Àwìn, *s.* trust, credit.—Iwọ gba mi li àwin, "You credit me."

Awi-rin, *s.* a witch.

Awi-ye, *s.* interpretation, explanation.—Awiye ni Ifẹ ifọ̀ gbangba li oro ipẹran, "(As) the Ifẹ people speak without disguise, (so) a poisoned arrow kills an animal in the sight of all."

Awĩyannu (wi-ma-yannu), *s.* importunity.

Awigbọ, *s.* that which is uttered audibly; plain speech.

Awĩgbọ (wi-ma-gbọ), *adj.* disobedient, obstinate.

Awo-agbado, *s.* shock of corn.

Awo, *s.* a kind of guinea-fowl.—Bi amba mbu ẹttu ori ama ra awọ, "If you abuse the ẹttu (a kind of guinea-fowl), you make the head of the awo (a bird of the same genus) ache;" (*i. e.* People feel acutely any reproach cast upon their relatives.)

Awo, *s.* plate.

Awò, *s.* that which is looked into or through; a spy-glass.

Awo, *s.* device, secret bargain, superstitious mystery.

Awo-koto, *s.* a bason.

Awo-omitoro, Awo-ọbbẹ, *s.* soup-plate.

Awo-ọlọmmọri (oni-ọmmọ-ori), *s.* bason with a cover.

Awo-ọkkọ, Awo-gbọrọ, Awo-ọgbọn, Awo-pọkkọ, *s.* dish.

Awodi, *s.* hawk.—Awodi nrà inọ aladirẹ bajẹ, "When the hawk hovers (over the yard) the owner of the fowls feels uneasy."—Li oju awodi ki ãkó adirẹ rè apatta, "No one would expose fowls on the top of a rock in the sight of a hawk."—Awodi oloju ina, "The awodi has eyes that can bear the fire."

Awojĩjin (wo-ji-ijin), *s.* glass, looking-glass.

Awojĩjin-oju, *s.* spectacles.

Awóko, *s.* colic, spleen.

Awoko, *s.* the mock-bird.—Mo kọn igba lallẹ mo kọn igba li orọ̀ mo kọn igba li ọssan ki mto fi ayindayinda lù u, "I sang 200 songs in the morning, 200 at noon, and 200 in the afternoon" (says the mock-bird, "as my ordinary task), besides many frolicsome notes (for my own amusement)."

Awolleiiu ọ̀rọ (—wo-illẹ—), *s.* a fabricated rumour.

Awoni (wo-enni), Alake-si, *s.* a visitor.

Awo-ran, *s.* picture, image, likeness.—Bi aba gbẹ awo-ran, aki isa ima fi, ọwọ rè tẹ nkan, "However well an image may be made, it must have something to stand upon."

Aworojobi (—jẹ-obi), *s.* a small bird.

Awo-ṣe, *s.* pattern.

Awo-tan, *s.* perfect cure, entire healing.—O ṣe awotan wọn gbogbo, "He cures them all."

Awo-ye (wo-oye), Alore (ẹnni-ore), *s.* a looker out, a spy.

Awọ, *s.* hide, skin, leather.

Awọ, *s.* colour; outward appearance; likeness, similitude, image.

Awọ-pala, *s.* very coarse leather; unwrought leather.

Awọ-wiliki, *s.* leather worn about the waist.

Awọ-sanma, *s.* the clouds.

Awọ-tutu, *s.* raw hide.

Awọhin (wọ-ẹhin), *s.* hump; crooked back.

Awọn, *s.* land tortoise; greediness; a miser; *adj.* sparing, scanty, parsimonious.—Ẹjẹ awọn kò kọn ni li ọwọ, "The blood of the tortoise is not a handful."—Ille ọsọnọ ã yà yo ta ni jẹ yà ille awọn ki awọn, "One may call at the house of the liberal and be filled, (but) who will call at the house of a miser to salute him?" —Ille awọn kò gba awọn, ọdẹddẹ awọn kò gba olojò, awọn kò ille oyọ ọddẹ ni ibadi, "The house of the tortoise is not large enough for itself, the verandah of a tortoise will not accommodate a guest; the tortoise having built its house, makes the verandah (*i. e.* the part of the shell that overlaps the tail) behind it."

Awọn okun, *s.* sea turtle.

Awọn, *pers. pron.* they.

Awọn, Ahọn, *s.* the tongue.

Àwọn, *s.* a net.

Awọn-ẹkun, *s.* a hairy plant, whose touch causes severe itching—so called from its being rough, like a leopard's tongue; also, a very watery plant, much used by thirsty hunters, who cut it asunder and drink the sap.

Awọnniwọnni (wọ-ẹnni), *s.* a kind of guana; otherwise called Awọnwọn; Ahanhan; Alegba; Alegba Ale-to-lo; supposed to be able to live without water for a long time.

Awọn-na, *pers. pron.* they themselves.

Awọn-ṣọ, *s.* a weaver.

Awọ-rirun, *s.* a well-worked leather; soft leather.

Awujọ, *s.* the midst of an assembly.

Awuju, *s.* confusion.

Aya, *s.* a wife.

Ãyá, *s.* a kind of monkey.—Aya bẹ sillẹ ọ bẹ si sille, "When a monkey jumps down from the tree, he jumps into the house (of his pursuer);" *i.e.* is sure to be caught.

Ayabba (aya-ọbba), *s.* a queen, a king's wife.

Ayamọ-pe, Ayamọ-bi, *conj.* otherwise, unless.—Bi babba kò ba de ayammọpe emi kò sọ otitọ, "Unless my father has come I have not spoken the truth."

Ãyán, *s.* a tree, from which the club of Ṣango (the god of thunder and lightning) is made; the cockroach.—Ãyan kò gba ẹdọ̀n, "The Ayan tree resists an axe."

Ãyan, *s.* inquisitiveness; stench, offensive smell.—O nsãyan, "It stinks."

Ayan-fẹ, *s.* or *adj.* a friend, one selected among the rest, chosen, beloved.

Ayanga, *s.* a word of rebuke or threatening to an inferior.

Ayan-jẹ, Iyan-jẹ, *s.* cheat, imposition.

Ayan-ṣẹ, *s.* any thing done specially, done to order.

Aya-ṣebi, *conj.* unless, except, otherwise.

Àye, *s.* room, space. Àye-àgba, chief room, seat of the elder.

Ayé, Awẹ, *s.* breadth of cloth.

Ãye, *adj.* alive, living, quick.

Aye-tan, *s.* perfect understanding, full conception.

Ayi-dà, *s.* a change; round of time; next season; year.

Ayida-yida, *s.* much talk, chattering.

Ayi-ka, *s.* a surrounding; circle; halo.

Ayin, *s.* a very hard tree with oily sap.

Àyin, *s.* mats made of bamboo. Ille àyin, house of bamboo mats.

Ayinrin, *s.* light blue.

Ayinrin, *s.* a small animal like the fox, which catches fowls.

Ãyo, *s.* a choice person or thing; *adj.* most beloved, most valued.

Ayò, Awo, *s.* a game called the warry.—Ayò ki iję ki ayẹ̀ ẹ, "When the game is won, it cannot be disputed."

Ayo, *adv.* plentifully.

Ayọ̀, *s.* joy, gladness.

Ayọluwo (yọ-illu-wo), *s.* a spy sent to survey a town.

Ayọ̀mmọ (aya-ọ̀mmọ), *s.* the wife of a prince.

Ayọniwò (yọ-ẹnni-wo), *s.* a spy who watches the actions of an individual; an eaves-dropper.

Ayọ-san, *s.* money paid for sacrifice.

Ayọ-ṣe, *s.* doing by stealth; that which is done by stealth.

Ayun, *s.* a going, departure.—Ayun ni mo ri nkò ri abọ̀, "I saw the departure, but not the return."—Kun 'yun kun 'wa bi ikọ̀ ẽrà, "To be busy here and there, like the messenger of the ant (ẽrà)."

Ayùn, Ayọ̀n, *s.* a saw.—Onṣọnnà o fi ayùn rẹ iggi, "The artisan cuts a tree with a saw."

Ayun-abọ̀, Ayun-awa, *s.* a going and returning.

B.

Bá, *v. a.* to meet, overtake, find at a place.—Nwọn bá mi ni ille, "They meet me at home."—Iwọ ba mi li ọ̀nna, "You overtook me on the road."—Awọn obá mi nibè, "They will find me there."

Bá *followed by* Lọ (to go), *v. a.* to accompany.—Ma ṣe bá mi lọ, "Do not accompany me."

. . . . . Rò (consider), *v. a.* to advise, give counsel.—Ta li o bá iwọ rò iru oràn bẹhè? "Who advised you in such a matter?"

. . . . . Sọ̀ (squabble), *v. n.* to quarrel with.—Ma bá mi sọ̀ mọ, "Do not quarrel with me any more."—Kò yẹ ki abá a sọ̀, "It is not good to be quarrelling with him."

. . . . . Sùn (sleep), *v. n.* to lie with. (This word should be always used in translating the Scriptures, it being a more decent expression than Do.)

. . . . . Tan (connected), *v. n.* to be related to.—Gbogbo araiye li ọ ba ara wọn tan, "All mankind are related to one another."

. . . . . Wi (talk), *v. a.* to rebuke, blame.—

Babba ba mi wi, "(My) father blamed me."—Ma ṣe ba ọmmọ rẹ wi to bẹhẹ, "Do not rebuke your child so much."

BÁ *followed by* WIJỌ (dispute), *v. a.* to judge.—Ọlọrun yi obá gbogbo aiye wijo, "God shall judge the whole world."

BÀ, *v. a.* (*primary idea,* to bring into contact with, hence) to sit or alight on a tree, as a bird; fit, be exact; hit the right mark; come to the point; bespeak; plait coarsely (*i. e.* bring the grass fibres into contact with each other); strain through (*i. e.* bring into contact with) a sieve.—Ẹiyẹ meji bà li ọri iggi, "Two birds are sitting on the tree."—Ọ bà a patapata, "It comes right to the point."—Emi ti bà malu na sillẹ, "I have bespoken the cow."—Bà ẽsu fu mi, "Plait some ẽsu grass for me."—Iya mbà aro, "(My) mother is straining potash."

BÀ *followed by* JẸ́ (*without meaning, except in composition*), *v. a.* to corrupt, spoil, defile, destroy.—Ọ bà ọmmọ mi jẹ́, "He spoils my child" (by indulgence, demoralization, bodily injury).

. . . . . LORUKỌJẸ (ni-orukọ, to the name), *v. a.* to slander.—Emi o bà orukọ rẹ jẹ, "I will slander you."

. . . . . NINỌJẸ (ni-inọ, in or to the mind), *v. a.* to displease, grieve.—Ẹ' má jẹ ki abà babba ninọjẹ, "Don't let us grieve our father."

. . . . . TÌ (failure), *v. n.* to fail, miss one's aim by a small distance.—Ọfà ti ọ ta bà a tì, "The arrow which he shot, missed it." Oko ti mo sọ si ẹiyẹ nã ọ bà a tì, "The stone which I threw at the bird, missed it."

BA, *v. n.* to be bent inwards, to be bent.—Ẹhin rẹ ọ bà,

"His back is crooked." Iggi na bà dię, "The stick is bent a little."

Ba, *v. n.* to lie close to the ground, hide.—Ole ba ninọ igbę́, "The thief hides in the bush."—Adię ba le ọmmọ rẹ, "The hen sits over her young."

BÁ, *aux. v.* (*defective*), shall, should, would; ought.—Nigbati yio bá lọ, emi o fi fu 'ọ, "When he goes (*lit.* should go) I will give it to you."—Emi ni ibá lọ, "I ought to have gone." (With the prefix it assumes the sense of "to.")

BÀ, *aux. v.* (*defective*), should, might.—Iwọ nṣe bęhẹ ki emi ki ọbà lọ, "You act thus in order that I might go."

BÁ, *prep.* with, against; (frequently in composition).—Ọmmọ wa bá wọn lọ, "Our children went with them."—Gbogbo wọn mbá wa jà, "They were all fighting against us."

BÀ, (*Lat.* con); *particle* used only in composition.

BÁ, *adv.* with HÁ, (emphatical) never.—Emi kò ha ṣe e bá, "I did not do it; no, never!" Iwọ kò jẹ lọ bá, "You would never go."

BÀBA, *s.* the red Guinea corn; copper.

BÁBA, *s.* a great thing; BÀBA, *s.* a small thing; words employed in the following proverb—Bába bo bàba mọllẹ, "A great matter puts a smaller out of sight."

Babba, *s.* father, master.—Babba wa kò si ni ille, "Our father is not at home."—Babba ataiyeraiye, "Father everlasting."

Babbalawo (babba-ni-awo), *s.* a priest of Ifa.

Babba-nla, Babbãla, *s.* grandfather.—Iwọ kò mọ babbanla wa, "You did not know our grandfather."

Babo, *s.* a tree, the leaf of which is much used in tying up agidi and kola-nuts.

Babuja (bu-abuja), *v. a.* to cross, thwart.

Bada, *s.* a title.

Ba-de, *v. n.* to agree, suit.—Ọ bade, "It agrees;" "It suits."

BÃFIN, IBÃFIN (iba-afin), *s.* eunuchs, of whom there were six in the palace of the King of Yoruba; they are called Iweffa.

BAI, BAYI (bi-eyi), *adv.* thus, so; only; no more; very.—Emi ni iwọ ṣe bai si, "Do you act thus towards me."

BAI, *adv.* yonder, somewhere, thereabouts.—Ille rẹ̀ mbẹ̀ nibai, "His house is somewhere thereabouts;" "His house is yonder."

BAÌ-BAÌ, *adv.* dimly.—Õrun nràn baìbaì, "The sun shines dimly."

BALAGA (ba-le-aga), *s.* a young man, coming to maturity.

BALLE-ERO, *s.* host, landlord.—Balle ero li o mu mi wọ̀, "The host lodged me."

BALLẸ (ba-illẹ), *v. n.* to touch the ground.

BÃLLẸ (ba-illẹ), *s.* governor.

BÃLLE (ọbba-ille), *s.* householder, master of a house; husband.—Balle mi, "My husband."—Àgba kò si illu bajẹ, balle ku ille di ahoro, "When there are no elders, the town is ruined; when the master dies, the house is desolate."

BALOGUN (ọbba-ni-ogun), IBALOGUN, *s.* a war chief, officer.

BALOGUN-ỌRUN, *s.* a centurion.

BALUWẸ̀, IBALUWẸ̀, (ibi-alu-wẹ) *s.* apartment in a house for washing or necessary resort.

BANABANA, BẸNABẸNA, *s.* a plant having small leaves which fold as soon as the sun sets, the powder of which is used by thieves, as a charm to put the inmates of a house to sleep, previous to attempting a robbery.

BAMBAM, *s.* a piece of wood, flattened on one side, used for beating mud floors, to make the foundation solid.

BANS (*Eng.*), *s.* bans of marriage.

BAO, BAWO, (bi-ewo) *adv.* how? in what way?—Bawo ni ki aṣe? "How should we act?"—Bawo li ori? "How is it?"

BAPTISI (*Gr.*), *v. a.* to baptize.

Bàra, *s.* a kind of running plant, which bears the seed ẹgusi.

Bara, *s.* god of mischief, Satan, the Devil.

Batá, *s.* a kind of long drum.—Ọpọlọpọ a lu batà ni nṣagbe jẹ, "A great many batá drummers are beggars."

Batta, *s.* shoe, sandal; hoof.—Batta li a ifi iṣe agbara li arin ẹgun, "With shoes one can get on in the midst of thorns."

Baun, (bi-on) *adv.* thus, so.—Emi li o ṣe e baun, "I did it so."

Bawọnni (bi-iwọn-ni), *pron.* such.—Iru enia bawọnni li anfẹ, "Such persons we like."—Enia bawọnni ṣọwọn, "Such persons are rare."

Bayi (bi-eyi), *adv.* thus. *See* Bai.

Bere (bi-ere), *v. a.* to ask, inquire after, question, require, consult, demand.—Obere mi, "He inquired after me."

Bese, *s.* saddle-cloth.

Bẹ, *v. a.* and *n.* to skip, to leap from a high to a low place, to leap at a measured distance; cut in two pieces at a stroke; bring forth young, litter (applied to carnivorous animals, and also to pigeons).—Mọ bẹ iggi na meji, "I cut the stick in two."

Bẹ *followed by* Lori (ni-ori, at the head), *v. a.* to behead.—Iwọ bẹ ewure lori, "You beheaded the goat." *See* Bẹri.

Bẹ̀, *v. a.* to beg, pray, beseech.—Ọ bẹ̀ mi ki nkalọ, "He prayed me to go along with him."

Bẹ̀ *followed by* Wọ̀, *v. a.* to peep at, pay a short visit to.—Awọn iyekan nyin wa ibẹ̀ yin wọ̀, "Your relatives came to visit you."

Bẹ, *v. n.* to display a brilliant and deep red colour; to be officious, too forward, impudent.—Aran yi bẹ yọ̀, "The colour of the velvet is brilliant."

Bẹbbẹ (bẹ-ẹbbẹ), *v. n.* to pray, supplicate, make entreaty.

—Awa bẹbbẹ lọddọ rẹ̀, "We entreat of him."—Bẹbbẹ ki o ri ọkọṣẹ̀, ṣagbe ki ori awọn, "Beg for help, and you will meet with refusals; ask for alms, and you will meet with misers."

Bèbe, *s.* brink of a pit or precipice; verge, edge; shoal, bar.—Maṣe duro ni bèbe odo, "Do not stand at the brink of the river."—Bèbe ya, "The (river's) bank is broken."

Bèbe-idi, *s.* rump.

Bèbe-oju, *s.* eye-brow.

Bèbeyara, (bebe-iyara), *s.* earthen mound against a fortification.

Bẹhẹ, *adv.* thus, so.—Bẹhẹ ni, "So it is."

Bẹhẹ-kọ, *adv.* no, not so.

Bẹhẹ ni, *conj.* neither, nor.—Bẹheni ki iṣe emi, bẹhẹ ni ki iṣe iwọ, "It is neither I nor you."—Ki iṣe eyi, bẹhẹ ni ki iṣe eyini, "It is neither this nor that."—

Bẹ́lẹbẹlẹ, *adj.* flat, elastic, pliant, thin.

Bẹ́lẹjẹ, *adj.* beautifully yellow.—Ina pupa bẹlẹjẹ, òjo dudu bòlọjọ, "The fire is a beautiful yellow; the rain-clouds are a beautiful black."

Bẹndẹ, *s.* a blow with the fist. -Yio kì iwọ nibẹndẹ, "He will box you."

Bẹ̀rẹ, *v. a.* to begin, commence, stoop.

Bẹrẹ́, *adj.* low, flat, not high.—Orule yi bẹrẹ́, "This roof is flat." Also used as an *impers. v.*, "It is flat."

Bẹrẹ, *adj.* even, *s.* gentle slope; slight elevation, in rows; level.—Nwọn wo ille gbogbo pallẹ bẹrẹ, "They levelled the houses all along."

Bẹrẹ, *s.* grass used for thatching, of which there are various kinds; Bẹrẹ-mẹnẹ, *s.* fine yellow grass; Bẹrẹ-alòlọ; Bẹrẹ-pàsi, *s.* kinds of coarse grass.

Bẹri, (bẹ-ori), *v. a.* to behead.—Ọbba bẹri rẹ̀ li oju opopo, "The king beheaded him on the highway leading to the town."

Bẹ̀ru, (ba-ẹru), *v. a.* to fear, be afraid of, be daunted.—

Ma bèru ẹnni kan, "Fear no man."—Bèru Ọlọrun, "Fear God."

Bẹrukẹru (ba-ẹru-ki-ẹru), *v.* to be apt to fear, to be timid.

Bi, *conj.* and *adv.* according as, if, although, whether, just.—Bi bẹhẹ ba ni, "If it be so."—Bi babba ti wi li, awa o ṣe, "As (my) father has said, so will we do."—Bi o ti de ni yi, "He is just come."—Bi ko tillẹ fẹ awa oṣe, "Though he be not willing, yet we shall do so."

Bi, *v. a.* to bear, beget, breed (applied to mammiferous animals).—Malu mi bi lanna, "My cow calved yesterday."

Bi *followed by* Si (towards), *v. n.* to multiply, increase, replenish.—Ọla rẹ mbisi, "His riches increase."

Bi, *v. a.* to ask, question.—Obi mi li ọran na, "He asks me about that matter."

Bi, *followed by* Lere (ni-ere, with a question), *v. a.* to question, interrogate.—Ọkọn-ri na bi mi lí ere, "The man questions me."

. . . . . Lẹjọ (—ẹjọ, judgment), *v. a.* to question a man upon a charge brought against him.

. . . . . Lohun (—ohun, voice), *v. a.* to reproach a person for ingratitude.

. . . . . Ninọ (—ino, in the inward) *v. a.* to vex, make angry.

Bì, *v. a.* to push violently; vomit, spew.

Bì *followed by* Ṣubu, *v. a.* to push headlong, overthrow.

Bi-ati, *adv.* how.—Kọ mi biati iṣe, "Teach me how to do it."

Bi-ati-nwi, *adv.* immediately, instantly (*lit.* as we were talking).—Biatinwi bẹhẹ li ode, "He came just as we were talking."

Bi-bawo (bi-bi-ewo), *adv.* whereby, in what way, how.

Bibi, *adj.* begotten; *s.* that which is born.

Bibọ̀, *adj.* boiled.—Ẹran bibọ̀, "Boiled meat."

Bibu, *adj.* broiled, by being heated under hot ashes or

embers; *s.* roof patched by inserting grass; mended roof.—Iṣu bibu, "Broiled yam."—Ẹjja bibu, "Broiled fish."

Bi-ẹnni-pe, *conj.* as if one should say, as if.

Bieranko (bi-ẹran-oko), *adj.* brutal, like a beast.

Bikita, *v. a.* to notice, regard.—Emi kò bikita si wọn, "I do not notice them."

Bi-koṣe, Bi-koṣe-pe, Bi-koṣe-bi, *conj.* but, except, unless.—Bikoṣepe mo lọ, ki yi ofi fu 'ọ, "Unless I go, he will not give it to you."

Bila (bi-ila), *v. n.* to give place, as in a crowd (*lit.* to push an opening).—Bila fu mi, "Give place to me."

Bi-lù, *v. a.* to push heavily against another.

Bina-bina, *s.* abusive language.

Binọ (bi-inọ), *v. n.* to vex, be angry.—O binọ si mi pọju, "He is very angry with me."

Binọ-jẹ, *v. n.* to feel grieved, be sorry.

Bi-ọlọrun, *adj.* godlike, godly.

Bi-oṣumare, *adj.* in a semicircle, like a rainbow; archlike.

Biri, *adj.* occupying a small space; within a small compass (applied to land).—Illẹ biri, "A circumscribed piece of land."

Bìrì, *adj.* occupying an extensive circular space.—Mo ra illẹ bìri, "I bought a large piece of ground."

Biribiri, *adv.* very; (intensive *particle* usually followed by the *v.* Ṣu, to be dark).—Illẹ ṣu biribiri, "The land is utterly dark."—Igbo biribiri, okunkun biribiri, okunkun ni yio ṣettẹ igbo, "The forest is very dark; the night is very dark: the darkness of the night is deeper than the darkness of the forest."

Birigami, *s.* a square bag or wallet used by travellers and traders.

Biri-koto, *s.* a small narrow place.

Blasfimi (*Gr.*), *s.* blasphemy.

Bó, *v. a.* and *n.* to peel, deprive of covering or bark; to make a noise like a he-goat.—Joseph bó ille babba rẹ,

"Joseph stripped his father's house."—Epo iggi na bó, "The bark of the tree peels."—Ara mi ḅó, "My skin peels."

Bò, *v. n.* to be full of leaves, rich in foliage.—Àba ode mi bò dudu, "The banyan-tree in my street is full of leaves."

Bode, *s.* custom-house.—Ọbba ni igba owo bode, "It is the king who receives custom."

Bojin, *s.* shade.—Joko ni bojin, "Sit in the shade."

Bojìn, Bojì (ibi-oji), *s.* grave, place of interment.

Bojuwò, Boju-to (bu-oju-wo), *v. a.* to have an oversight of, take notice of at intervals.—Bojuwò ille fu mi, "Take care of my house for me."

Bole (bo-ille), *v. a.* to thatch, cover a house; rob a house; confiscate.—Ọbba bole ẹnniti ọ ṣẹ̀, "The king confiscates the house of the offender."

Bole-bole, *s.* thatcher; robber; confiscator.—Olè bole-bole ejikan—a term of reproach applied to robbers.

Bolesebi, Bolesepe (bi-ole-se-bi), *adv.* if possible.—Bolesepe yi olọ iba daraju, "If it be possible for him to go, it will be well."

Bomiwọn (bu-omi-wọn), *v. a.* to sprinkle with water.

Bomọ́, Ọkabomọ́, *s.* white-grained Guinea corn.—Bomọ́ yọ larin bàba, "The (white-grained) bomọ is conspicuous in the midst of the (red-grained) bàba."

Bomubomu, *s.* a tree, the leaf of which is pounded, and used to curdle milk, as the leaf of the ọrẹ plant is to ferment akara cakes.

Bora, *v. n.* to cover the body (as with a cloth).

Bori (bo-ori), *v. a.* to overcome, surpass.—Ijọ kan òjo o bori ọda, "One day's rain makes up for many days' drought."

Bori (bo-ori), *v. n.* to be the head, to be superior; to have the upper hand.

Bori-gbogbo, *prep.* above; over.

Borukọ *followed by* Jẹ (ba-orukọ), *v. a.* to slander.—Ọtta

enia ni iba oruko rè je, "He is an enemy who slanders one's name."

Boti, *v. n.* to tear half-way open.

Boti-boti, *adv.* talkatively.—Ọmmọde yi nsọrọ botiboti, "This child prates very much."—`Ọrọ botiboti ko ye fun agbalagba, "Prating is unbecoming in an elder."

Bọ́, *v. a.* to feed, maintain, support; to beat the mud floor of a house; to wash slightly.—Bọju (bọ-oju) *v.* to wash the face.—Bọra (bọ-ara), *v.* to wash the body.

Bọ́, *v. n.* to drop, as a leaf or fruit from a tree; drop or fall from a loft; slip; to fail in carrying out one's point.—Awo bọ lọwọ mi, "The plate slipt from my hand."—Ewe bọ lori iggi, "A leaf drops from the tree."—Ọmmọ kan bọ si kanga, "A child fell into the well."—`Ọran na bọ lọwọ mi, "I failed in that business (*lit.* that matter dropped from me). (This word is not applied to dropping of liquid.)

Bọ́, *v. a.* to take off any thing suspended loosely on a pin or on the body.—Bọ aṣọ si ille loriekan, "Take the clothes down from the peg."—Ọ bọ aṣọ lara mi, "He took off my clothes."

Bọ, *v. a.* to adore; to worship false deities by sacrifices.—Awọn Keferi ama bọ iggi bọ okuta, "The Gentiles worship wood and stone."

Bọ *followed by* Laṣọ, *v. a.* to strip.—Ma ṣe bọ mi laṣọ, "Do not strip me of my clothes."

Bọlọwọ́ (bọ-ni-ọwọ), *v. n.* to escape or get free from (the enemy's) hand.—Iwọ bọlọwọ́ enia buburu, "You escaped the hand of the wicked."

Bọ̀, *v. a.* to insert; pierce; boil; put on trowsers; shake hands.—Bọ̀ gbogbo eran na, "Boil all the meat."—Bọ̀ ṣòkoto rẹ, "Put on your trowsers."—Bọ̀ mi lowọ, "Shake my hand."

Bọ̀, *v. n.* to return.—Awọn èro bọ̀ lanna, "The caravan returned yesterday."

Bọju, (bọ́-oju), *v. n.* to wash the face.—Bi kò ṣe obọn

enia, ta ni ibaji lo õrọ ki ọ ma bọju rẹ̀ mọ ṣaṣa, "Who would awake in the morning without washing his face, unless he were a dirty person?"

Bọkinni, *s.* a neat, decent person.

Bọlla (bu-ọlla), *v. a.* to respect honour, regard.—Bọlla fun agba, awọn ni babba ẹnni, "Respect the elders; they are our fathers."

Bòlọjọ, *adv.* beautifully (used of intense blackness).—Ojo dudu bòlọjọ, "The rain-clouds are beautifully jet black."

Bõnni, *s.* a species of acacia used by tanners.

Bọra (bọ-ara), *v. n.* to wash the body slightly; to strip the body of clothes.—Emi nlọ ibọra li odò, "I am going to wash myself in the brook."

Bòrọ, *adv.* soon, immediately.—Kò de bòrọ, "It does not come soon."

Bọrukọnu, *adj.* profligate, wasteful; stupid.

Bọsi, *v. a.* to enter.—Bọsi ille, "Enter (*lit.* drop into) the house."

Bọwá, *v. n.* to come onward; move towards one.

Bọwọ (bọ-ọwọ), *v. n.* to shake hands together.

Bòwọ (bu-ọwọ), *v. a.* to regard, pay respect to, honour.—Gbogbo illu li ọ bọwọ fun wa ni illẹ yi, "All people in this town respect us."

Bọya (bi-ọya), *adv.* perhaps, peradventure.—Bọya ma de Ilọrin ki nto pada si ẹhin, "Perhaps I may reach Ilọrin before I return."

Bu, *v. a.* to broil or bake under hot ashes or embers.—Mo bu iṣu mẹtta ninọ ẹru gbigbona, "I baked three yams under the hot ashes."

Bu, *v. n.* to rot by mouldering, spoil through damp, decay.

Bú, *v. a.* to abuse, censure; *v. n.* to burst out into a loud cry; to send out a stinking savour.

Bù, *v. a.* to take out a portion (*e. g.* of water, rice, or any thing in a mass).—Bù omi fun mi ki nmọ, "Give me some water to drink."—Bù agbado fun ẹṣin wa.

"Fetch some corn for the horse."—Bù iṣu diẹ fun ọmmọ de yi, "Cut some yam for this child."

Bù *followed by* Lu (beat), Bùlu, *v. a.* to pour upon; supply largely; blow upon vehemently; (used of the sensation produced by an oppressive atmosphere).—Oru bùlu mi tì, "The heat overpowers me."

. . . . . Si (to), Busi, *v. a.* (*primary idea,* to put to); to add to, bestow upon; bless.—Ọlọrun yi obusi i fun ọ, "May God bless you!" or, "God will bless you!"

. . . . . Jẹ (eat), *v. a.* to bite.—Iwọ bu mi jẹ, "You bite me."

. . . . . Kùn (deficient), *v. a.* to lessen; to despise.—Gbogbo enia li o bù u kùn, "All people despise him."

. . . . . Ṣe (completed), *v. n.* to be almost finished.—Iṣẹ mi bù ṣe, "My work is nearly done."—Iṣẹ rẹ ibama bù ṣe ma ran ọ lọwọ, "Had not your work been nearly completed I would have helped you."

Buba (ibi-iba), *s.* ambuscade; lurking-place.—Ahú wọn ni buba, nwọn sa lọ, "We discovered them in their hiding-place; they ran away."

Buburu, *adj.* lewd, wicked, evil.

Budo (ibi-ido), *s.* camp.

Buje, *s.* a plant which bears a round fruit. The soft part of it turns black when exposed to the air, and is used by the natives to give the appearance of tattooing.—Ọṣọ onibuje kò pe isán, ọṣọ oninabì kò ju ọdun lọ, "Marks made with buje do not last more than nine days; marks made with inabì (a plant which blisters the skin) do not last more than a year."

Bu-jẹ (ibi-jẹ), *s.* a place to feed at; stable; manger.

Bujoko (ibi-ijoko), *s.* abode, dwelling, seat.—Ọmmọde

kì iwọ̀ sòsọ ni bujoko àgba, "The younger should not intrude into the seat of the elders."

Bu-kọ́n, *v. a.* to add to, increase.

Bu-kun, *v. n.* to be deficient.—Aṣọ na bukun nitori ibò ti kò ni, "The cloth is deficient, because it has not breadth (enough)."

Bukũ, *s.* one of the gods supposed to accompany the small-pox, and to kill persons so afflicted by twisting their necks.

Bura (bu-ara), *v. n.* to swear, take oath.

Bura-eke, *v. n.* to perjure, swear falsely.

Buru, *adj.*, Buruju, *compar.*, Burujulọ, *superl.* bad, ill, wicked.

Buru-buru, *adv.* closely (used with the *verb* Sapamọ, to hide).—Nwọn sapamọ buruburu, "They hide themselves very closely."

Buso (ibi-iso), *s.* stall in which animals are tied up during the night.

Busọ (ibi-isọ), *s.* a resting-place for travellers, inn, place for refreshment.

Busũ, *s.* loose sand, loose soil very heavy to walk on.

Busũgba (busu-igba), *s.* the soft pulp of the locust fruit.

Bùsun (ibi-isun), *s.* a sleeping-place, bed, nest.

Bu-yìn (bu-iyin), *v.a.* to respect, regard.—Buyìn fun ọbba, "Honour the king."

D.

Dá, *v. a.* (The primary idea of this *verb* appears to be, "to make or create." Its signification is modified by the *substantive* with which it is used in combination.* *e.g.* Ọ dá mi ni iggi, "He *strikes* (makes at) me with a stick." Ọ dá owo ode, "He *pays* (makes a payment of) a tax (public money)."

Dá *followed by* Bulẹ, (to lie down), to make to lie down.

* *Cf.* French *v. faire*; e. g. *faire un conte*, to *tell* a story; *faire les cheveux*, to *cut* the hair.—Ed.

Dá *followed by* Duro (to stop), to detain.

. . . . . Kọja (over), to pass over, neglect.

. . . . . Kuro (away), to release, redeem, acquit. Ọ dá mi kuro ninọ ẹ̀wọn, "He redeems me (makes me away) from prison."

. . . . . Laga (ni-aga, under weariness), to weary.

. . . . . Lara (—ara, under (?) the body), to disappoint (cause depression (?)).

. . . . . Laraya (—ya, to be lively), to enliven.

. . . . . Lare (—are, justice), to justify.—Iwọ dá mi lare, "You justify me."

. . . . . Lẹbbi (—ẹbbi, wrong), to condemn.

. . . . . Lẹkun (—ẹkun, cessation), to forbid.

. . . . . Lẹsẹ (—ẹsẹ, foot), to stop from going to a place.

. . . . . Loju (—oju, the eye), *v. n.* to be sure; *v. a.* to disappoint.—Ọmmọ yi dá mi loju, "This child has disappointed me (*i. e.* by its early death)."

. . . . . Loro (—oro, torment), to torture.—Maṣe dá enia loro, "Torment no man."

. . . . . Majẹmu (agreement), to make a covenant.

. . . . . Meji (two), to divide, break, cut, mould.—Ọ dá iṣu meji, "He divides the yams in two."

. . . . . Nidagiri (—idagiri, alarm), to raise fears.—Ogun dá illu nidagiri, "War frightened the inhabitants."

. . . . . Niggi (ni-iggi, under a stick), to beat.

. . . . . Nija (—ija, wrestle), to throw down in wrestling.—Ọ dá mi nija, "He throws me down."

. . . . . Nijin (—iji, fear), to frighten.—Ẹranko da mi nijin, "A beast frightened me."

Dá *followed by* Orukọ (name), to mention one's name.

. . . . . Si (by), to spare, reserve.—Àgbẹ dá irugbin si, "The farmer puts aside some of his seed."

. . . . . Sillẹ (si-illẹ, to the ground), to cause, be the aggressor.—Enia buburu dá ọran sillẹ, "A wicked man creates dispute."

. . . . . Sọ (talk), to mention.—Iwọ kò gbọddọ dá ọran na ṣo, "You dare not mention the matter."

. . . . . Ṣaṣa (soundly), to be whole, clever, wise.—Oju ọmmodẹ yi dá ṣaṣa, "This child is very clever."—Ara mi dá ṣaṣa, "I am perfectly well."

Dá, *v. n.* (The primary idea of this *verb* appears to be, "to be scarce or rare"); hence, to be a time of dearth; cease from raining; flash (as lightning from a cloud); be intelligent; flower, blossom; be well; ferment.—Ọda dá li ọdun ní, "There is a famine this year."—Manamana nda, "It lightens."

Dà, *v. a.* to cast, pour; hence, to betray a trust; slip a child under the arm from the back.—Ọrẹ́ mi dà mi, "My friend betrays me (*lit.* casts me off)."—Dà ọmmọ rẹ ki o fun u li ọmmọ mu, "Slip your babe under your arm, and give it suck."

Dà *followed by* Nọ̀ (away), to pour away, waste.—Dà omi buburu nọ̀, "Pour out the dirty water."

. . . . . Pọ (many), to mingle, join.

. . . . . Rú (stir), to confuse.—Nwọn dà eke rú, "They confound the liar."

Dà, *v. n.* to upset, be poured out, be acceptable as a sacrifice (because the blood of the sacrifice is poured out, or upset, on the ground); to be turned out of the right direction; to bend.—Ọkkọ ọ dà, "The boat upsets."—

Ada mi dà idà, "My billhook bends very badly."—Also used as *v. subs.*, to become. When used in this sense it is changed into Di, for the sake of euphony, before *e*, *i*, *o*, and all consonants.—Kòkoro di labalaba, "The grub becomes a butterfly."

Dà, *prep.* (denoting a change of position), over, round.—Pa mi da, "Turn me round."

Daba (da-aba), *v. n.* to imagine, think.

Dabi, *v. n.* to resemble, be like.

Dabò, *v. n.* to cease coming.—On kò dakẹ́ kò dabò, "It does not cease."

Dãbobo (da-abo), *v. a.* to defend, shelter.—Ille ni idãbobo ni, "A house affords shelter."

Dàgba (di-agba), *v. n.* to grow up, come to age, be old.

Dagbere, *v. a.* to take leave of, bid farewell to.

Dahùn (da-ohun), *v. n.* to reply.

Daja, *v. a.* to serenade.

Daji, *v. n.* to rise a great while before day.

Dajọ (da-ẹjọ), *v. a.* to settle a matter, to judge; appoint a day, fix a time.

Daju (da-oju), *adj.* shameless; certain, plain, demonstrative, quick of discovery; *v.* to be sharp.—Ọ daju danu, 'ọ kọ mọ̀ ẹssan mẹssan, "(Though) you (appear) very sharp, you cannot tell nine times nine."

Daju-daju, *adv.* plainly, evidently, assuredly.

Dakaka (da-akaka), *v. n.* to sit cross-legged.

Dakẹ́ (da-akkẹ), *v. n.* to be silent, to hush; *adj.* silent (an euphemism for "dead.")—Babba dakẹ́, "(My) father is dead."

Dakẹ-rọrọ (da-akkẹ), *adj.* very still, very calm.—Omi dakẹrọrọ, "The water is very still."

Dako (da-oko), *v. n.* to circumcise (an expression to be avoided in translations. *See* Kọla).

Da-ku *v. n.* to faint away, to be at the point of death.

Dakùn (da-okun), *v. a.* to prepare spun cotton for sale.

Dala, *s.* a coarse grass used for plaiting fences.

Dalare (da-are), *v. a.* to pronounce in the right, justify.
Damọran (da-imọ-ọran), *v. a.* to give counsel, propose.
Da-mọ, *v. a.* to strike violently with a stick.
Da-mu, *v. a.* to confuse, perplex, confound.
Dan, *v. n.* to shine, glitter; be slippery; be good, be right; *v. a.* to make bright.
Dan *followed by* Wò, *v. a.* to attempt, try; tempt.—Mo dán iṣe na wò, emi kò lè iṣe, "I tried the work, but was unable to accomplish it."
Dana (da-ina), *v. a.* to make fire.
Dandan, *s.* a kind of talc, used for mirrors by the natives of the interior.
Dankare, Jankare (ja-ka-re), *s.* soldiers, men of war.
Danilara (li-ara), *v. n.* to vex, annoy, mortify.
Daniloju (da-enia-li-oju), *v. n.* to be sure, certain, evident.
Danu (da-ẹnnu), *v. n.* to be able to speak fluently; to be talkative.
Dapara (da-ipara), *v. n.* to grow callous.
Dapara, *v. n.* to sneer at, make a jest of one.
Dàpọ, *v. n.* to mix, mingle.
Darà, *v. a.* to make a new fashion.
Dara (da-ara), *adj.* good, handsome, fair.
Dara-dara, *adv.* well; very good.
Daran (da-ọran), *v. n.* to commit sin, transgress, trespass.
Daraya (da-ara-ya), *v. n.* to be cheerful, lively.
Dari *followed by* Ji (dá-ori-ji), *v. a.* to forgive, pardon.
Daro (da-aro), *v. n.* to be a dyer of blue.
Darò (—arò), *v. n.* to be anxious or concerned about one.
Darudapọ. *v. a.* to mix indiscriminately.
Daru-daru, *adv.* entirely, (applied to verbs of concealment.)—Ikuku bò illu mollẹ darudaru, "The fog covers the town entirely."
Darukọ (da-ọrukọ), *v. a.* to name, mention one's name.

Dasã, *s.* a small dish with cover.—Dasã mú abbẹ̀ ni iyin, ẹnni nla li ọpọ́n iyẹ, "(Though) a dàsa gives the stew a neat appearance, a bowl answers best for great men (because it holds more)."

Da-si, *v. a.* to meddle with, intrude; also, to spare, reserve.

Dasse (da-ẹsse), *v. n.* to cease from coming or going to a place, cease, stop.

Daṣa (da-aṣa), *v. n.* to aim at too much; to introduce a new custom.

Dawo (da-owo), *v. a.* to put money together, to contribute.

Dawo-esu, *v. a.* to pay money into a savings' club. *See* Itadogun.

Dawo-ode, *v. a.* to pay tax or public rate.

Dawu (da-owu), *v. a.* to prepare spun cotton for sale.

Dawọle (da-ọwọ-le), *v. a.* to lay hands on, undertake.

Dayele, Diyele (da-iye-le), *v. a.* to put or charge a price upon; to rate, estimate.

De, *v. n.* to come to, arrive at, reach; to cover with a lid.—Ojo-de, "There is rain coming."

Dè, *prep.* for.—Duro dè mi, "Wait for me."—Ṣiṣẹ na de mi, "Do the work for me."

De, *v. a.* to bind, shackle.—Nwọn dè mi ni ṣẹkẹṣẹkẹ, "They put me in fetters."

Debbi (da-ẹbbi), *v. a.* to pronounce guilty, to condemn.

Debẹ (di-ibẹ), *v. a.* to arrive at a place, end a journey.

Debipa (da-ebi-pa), Febipa, *v. a.* to famish, starve.

Dede, *adv.* all right; *adj.* alike, agreeable, corresponding.—Ọṣe dede, "It is agreeable."

Dehun, (de-ohun), *v. n.* (*lit.* to close words;) to agree, bargain, promise.

Dèna (de-ọnna), *v. a.* to keep the road, stop the passage, lay wait.

Dewọ (da-ewọ), *v. a.* to forbid (said of ceremonial prohibitions).

Dẹ, *v. a.* to ensnare, tempt, bait, hunt, encourage, pursue. Ọdẹ ndẹ igbẹ́, "The hunter is hunting in the bush."

Dẹ *followed by* Wò (to see), *v .a.* to try, watch, tempt, entice.

Dè, *v.a.* to loosen, slacken.

Dè, *v. n.* to ripen, to be soft, to be easy.

Dèdẹ, *or* Dèddẹ, *prep.* near, at at a short distance.—Ọjọ ti awa yio lọ kùn si dèdẹ, "The day of our departure is near."

Dẹdo (dẹ-odò), *v. a.* to fish (*lit.* to hunt the water).

Dẹgbẹ (dẹ-igbẹ), *v. n.* to go out hunting, to engage in the chase.

Dẹhùn, *v. n.* to sink the voice.

Dẹja (dẹ-ajá), (—ẹja), to lay a dog on the scent; *v. n.* to fish.

Dẹkùn (—okun), *v. a.* to set a snare.

Dẹkun (da-ẹkun), *v. n.* to cease, stop, yield.

Dẹni, *v. a.* to relieve, ameliorate, facilitate.—Iwọ dẹni lara, "You make us comfortable."

Dẹngẹ, *s.* gruel made of Indian corn.

Dẹrẹdẹrẹ, *adv.* (hanging) loosely and slovenly as if ready to fall of.

Dẹssẹ (dè-èssẹ), *v. n.* to stop, slacken one's pace.—Dẹssẹ duro fu u, "Wait for him."

Dẹru (di-ẹru) *v. a.* to pack, to load.

Dẹruba (dá-ẹru-bà), *v. a.* to frighten, discourage.

Dẹsẹ (da-ẹsẹ), *v. n.* to sin, transgress.

Dẹti (dẹ-eti), *v. n.* to listen, incline the ear.

Dẹtì, *v. n.* to fail, come short of, be unable to perform, be difficult.

Di, *v. n.* *See* Da.

Dí, *adj.* less, short, deficient; complicated, entangled.

Di, *prep.* used with *v.* Sa, which see.

Dí, *v. a.* to shut, close up; parch, fry.

Dí *followed by* Mọ́ (close), *v.a.* to shut in, enclose, encompass.

Dì, *v. a.* to tie, bind, unite; pack; coagulate; chew tobacco.

Dì, *followed by* Mu (lay hold on), *v. a.* to grasp, hold fast. . . . . Rikisi (conspiracy), *v.n.* to conspire, concert, plan, plot.

Dibajẹ (da-ibajẹ), corruption, *v. n.* to die, perish; get spoiled, corrupt.

Didá, *adj.* (from Da), that which is to be delivered, released, made, created; creation, the act of creating.

Didá-ara, *s.* health, soundness of body.

Didá-jọ, (—ejo), *s.* decision of a case; appointment of a time or day.

Didan, *adj.* shining, bright.

Didè, *adj.* that which is to be bound, shackled, watched.

Dide, *defect. v.* arise, get up.—Dide naro, "Stand upright."

Didẹ, *adj.* that which is to be baited or chased.

Didẹ̀, *adj.* soft, ripened.

Didì, *verbal adj.* (from Dì), that which is to be tried.

Didì, *s.* the act of tying or binding a thing; plaiting of hair; a kind of game.

Didọ̀n, *adj.* sweet, pleasant (to the eye, taste, or any sense); *s.* sweetness, flavour.

Didù, *verb. adj.* (from Dù), that which is to be grasped.

Didura, *s.* effort made to keep from falling when one trips.

Diduro, *s.* detention.

Dié, *adj.* few, some, little; *adv.* awhile.

Difẹ, *v. n.* to blossom, flower.

Digbọsẹ (da-igba-ti-ose), *adv.* by and bye, till another time.

Digí, *s.* glass, looking-glass.

Digó (da-igó), *s.* piece of cloth tied round the waist, an apron.

Dije, Duje (da-ije), *v. n.* to compete in labour.

Diji Dijin, (da-iji), *v. n.* to take fright; be disappointed. —Ọmmọ dijin, "The child is frightened."—Mo diji pe ọkkọ tiwa ni. "I fancied it was our ship (but was disappointed)."

Diju (di-oju), *v. n.* to knot, be entangled, to grow perplexed.—Ọranyi diju, "This matter is perplexed."

Dille (da-illẹ), *v. n.* to be at leisure, unemployed.

Dipara, *v.* *See* Dapara.

Disisiyi (da-isisiyi), *adv.* hitherto.

Diti (di-eti), *v. n.* to shut the ear, to be deaf.

Diwọ (di-ọwọ́), *v. n.* to be placed in difficulty.

Diyan (da-iyan), *v. n.* to be careful, solicitous; to intend, think about.

Digbaró (da-igbaró), *v. n.* to remain standing.—Odigbaró tọ onilu lẹhin, "He that follows the drummer is obliged to keep standing."

Do, *v. n.* to encamp; *v. a.* to cohabit with. (See Ba and Sun.)

Dogiri (da-ogĩri), *v. n.* to gallop.

Dogoti (—ogoti), *v. a.* to dun a person for debt; to sit closely at.

Dogun (—ogun), *v. n.* to rust, to corrode.

Dojubọlle (—oju-bo-illẹ), *v. n.* to turn one's face to the ground.

Dojude (—oju-de), *v. n.* to invert a vessel.

Dojukodò (—oju-kọ-odò), *v. n.* to look down from a height.

Dojutì (—oju-ti), *v. a.* to make ashamed.

Domdom-aiye, *s.* comforts of the world, luxuries of life.

Dorikodò, (ori-ko-dò) *v. n.* to incline the head downwards, look downwards, meditate.

Doti, *v. n.* to encamp against.

Dọbballẹ (—ọbba-illẹ), *v. n.* to prostrate one's self on the ground, lie flat, pay respect to a superior.—Dọbballẹ ki apa igbọnwọ mọ o ni 'hun ti iṣe fun ni, "To pro-

strate one's self and keep the elbows close, does something for one (*i.e.* is sure to benefit a man)."

Dọdọ, *adv.* very (describing the quality of Rọ, cool).—Ewe na rọ dọdọ, "The leaf is quite shrivelled."

Dộn, Dùn, *v. n.* to be hurtful to, grieve, cause regret, be painful.—Ọran na dòn mi pọju, "That matter grieves me much."

Dòn, Dùn, *adj.* sweet, pleasant, handsome; (used as a *participle*), pleased.

Dọnmọ, Dunmọ, *v. n.* to be pleasant, agreeable, delightful.—Ohun ti nwọn ṣe dọnmọ mi jọjọ, "That which they did pleased me much."

Dọndọn, *s.* a kind of drum.

Dọgba (da-ọgba), *v. n.* to be equal, right, correct, exact.

Dú, *v. n.* to be black.

Dù, *v. a.* to deny a request.

Dubulle (da-ibu-ille), *v. n.* to lie down.

Dúdu, *adj.* black.

Dudu, *adv.* very fully, thickly.—'Ojo o ṣu dudu, "The rain clouds gather quickly."

Dùgbolu (da-ẹgbo-lu), *v. a.* to strike against another unintentionally, as in the dark.

Dulumọ, *s.* calumny, slander.—Má ṣe gba dulumọ ẹnni kan, "Do not slander any one," (*lit.* "Do not receive a slander against any one, to accuse him falsely").—Dulumọ' èpa li ọrọn sesé, ajẹbbi òran wọtì, "The slander of the bean (sese) against the ground-nut (ẹpa) shall fall upon the sese's neck (shall recoil upon itself); he who is in the wrong (*i. e.* deserves the censure) must sit quietly apart." The bean sese is a climbing plant, the ground-nut a small herb.

Dupẹ (da-opẹ), *v. n.* to give thanks for kindness shown or benefit received.—Enniti aṣe li ore ti kọ dupẹ aba ṣe e ni ibi kò dọn ọ, "He to whom kindness is shown, and does not return thanks, if evil is done to him he will not feel that either (*i.e.* he is devoid of all feeling)."

Dura (du-ara), *v. n.* to make an effort so as to keep from falling at a trip.—Mo dura gidigidi, "I made an effort to recover myself."

Duro (da-iro), *v. n.* to stand, stay, wait.—Duro dè mí, "Wait for me."

Dùru, *s.* harp, fiddle, guitar.—Iwọ kò ti igbọ idi duru o njo dukẹ-dukẹ, "Before you heard the strain of the fiddle you commenced dancing merrily."

E.

E is used as a nominal prefix in the same way as *A* and *I*: *e. g. verb*, Bà, to touch;—*noun*, Ebà, the vessel which contains the ointment to be touched; *verb*, Lò, to use;—*noun*, Elò utensils.

E, *pers. pron.* he, she, it.

E-ba, *s.* an ointment-jar, oil-jar.

Ebe, *s.* a heap of earth for the purpose of planting; hillock.

È-bi, *s.* vomit, matter thrown up from the stomach.

Ebi, *s.* hunger; journey.—Ebi kò jẹ ki apa owó mọ, ebi mu inọ se papala, "Hunger does not allow saving of money; hunger makes the body lean."—Ebi kò pa Imalle o li on kì ijẹ ãya.—"When a Mahommedan is not pinched with hunger, he says, 'I never eat monkey (flesh;' " which is ceremonially forbidden).

Ebi-npa *v. n.* to be hungry (*lit.* to be killed by hunger).

Èbo, `Abo, `Edi, *s.* the act of binding or tying.

Ebòlo, *s.* an herb used as a vegetable.

È-bu, *s.* abuse, censure.

È-bu, *s.* yam seed.

Ebute, *s.* landing-place, wharf.

Ède, *s.* language, dialect.

Edé, *s.* crawfish, lobster, shrimp.

Edi, Idi (ere-idi), *s.* reason, cause, origin.

Edì, *s.* the act of binding.

Èdi-di, *s.* cork, stopper.

Efangẹlisti, *s.* (*Gr.*) evangelist.

Egake, Eganni, Eginni, *s.* a tickling.—Oke mi li agake; or, Iwọ rin mi li eginni, "You tickled me."

Egbé, *s.* perdition, loss, eternal loss.—Ore Agbé ṣe li Ọffa odi egbé, "The good, which Agbé (a well-known philanthropist among the Yorubas) did in (the town) Ọffa, is wasted (because they did not appreciate it)."

Egbe, *s.* a blessing, encouragement, support; vindication, contiguity; profit; benediction.

Egbere, *s.* an evil spirit, supposed to wander abroad at night, and to frequent the woods; name of a small animal.

Egbin, *s.* a kind of deer.

Egbò, *s.* root of a tree; *adj.* sore.

Egbo, *s.* husk peeled or rubbed off corn or beans; corn cleansed from the husk and prepared for eating.

Egbodo, *s.* name of a plant.

Egbọn, *s.* flea, tick.—Egbọn so mọ àyinrin li ẹnnu aní ki adirẹ ki ọ wá iyàn a jẹ, adirẹ mọ̀ pe ontikara on onjẹ àyinrin, "A tick having fastened itself on the mouth of a fox, a fowl was desired to remove it; but the fowl well knew that she was food for the fox, as well as the tick for her."

Egede, *adv.* only.—Mo bo ille tan, egede ki nyè e li o kùn, "I have covered the house; it only remains to complete the ridge."

Egun, Egungun, *s.* bone.

E-gún, *s.* an imprecation, abjuration, oath.

Egungun-Aiya, *s.* the breast-bone.

Egungun Iha, *s.* rib, rib-bone.

Ẽhaṣe (eyi-hà-ṣe), *adv.* why? wherefore? how so?

Ehin, Eyin, *s.* tooth, tusk.

Ehin-erin, *s.* ivory, elephant's tooth.

Ehin-ndọn, *v. n.* to be troubled with tooth-ache.

Ehin-ọkankan, *s.* the fore tooth.

Ehoro, *s.* hare; an animal of the rabbit kind, usually producing two young ones at a birth: it is remarkable for swiftness, and has large ears and soft fur, which last is used by the natives as a charm against fire.—Ehoro ni ti Ọlọffa li o ṣoro, "The (swift)-ehoro said, 'I care for nobody but the archer.'"

Ehù, *s.* birds of the palm kind, generally found in flocks.

Èhu-iyan, *s.* cold pounded yam.

Ejanọ, *s.* passion, passionate feelings.

Eje, *adj.* seven.

Eje-ọdun, *s.* the seventh month; July. There are no settled periods for the commencement of the weeks and months in the Yoruba country. The English notation will be introduced.

Eji, *s.* rain.

Èji, *adj.* two.

Eji ọdun, *s.* the second month; February.

Ejidilogun (eji-di-ni-ogun), *adj.* eighteen.

Eji-la, *adj.* twelve.

Eji-la-ọdun, *s.* the twelfth month; December.

Eji-ka, *s.* the shoulder.

Eji-kan, *s.* thief, robber.

Ejirẹ, Ejiẽ, *s.* twins.

Ejò, *s.* serpent, snake.—Ejò ọmmọ oniwère, bi o ti wu ki aṣe títí akò le ibá ejò rẹ́, iggi ni gbogbo araiye iyọ si i, "However much a snake may try, no one will be friendly to that creeping thing (*lit.* child of writhing); on the contrary, all mankind take up sticks to (strike) it."

Ejõnọ (ejo-inọ), *s.* worm (internal).

Ẽkan, Ekanna, *s.* finger-nail, claw.

Ẽkan-awodi, *s.* a prickly shrub used as medicine for destroying tape-worms.

Ẽkan-Ẹkun, *s.* a prickly plant, so called from its prickles resembling leopards' claws.

Ekan, *s.* new shoots from the stem or root of trees.

Ekàn, *s.* pin on which the woof is adjusted; any wooden pin.

Eke, *s.* falsehood, a downright lie.—Eleke li eke iyẹ, ohun ti aba sẹ ni iyẹ 'ni, "(As) any thing which a man is (in the habit of) doing is natural to him, (so) a lie is natural to a liar."—Pipẹ ni yio pẹ eke kò mu rá, "The time may be very long, but a lie will be detected at last; (*lit.* will not go to oblivion)."

Ekeje (ẹkọn-eje), *adj.* the seventh.

Ekeji (ẹkọn-eji), *adj.* the second, the next.

Èkiri, *s.* a kind of goat.

E-kó, *adj.* hard, not soft, not tender; (applied to the herb Ila, called also Ọkrọ).—Ila kó. "Ọkro gets hard."

E-kó, I-ka, E-ka-ọdun, *s.* the last month; December; (*lit.* the closing or winding up of the year).

Ekọ, Orukọ, *s.* name.—Orukọ ti asọ ọmmọ ni imọ ọmmọ li ara, "The name given to a child becomes natural to it."

Ekoló, *s.* long worms, found in great numbers by the side of brooks, but soon destroyed by the heat of the sun if attempting to crawl along the road.

Eku, *s.* rat.

Èkulu, *s.* a kind of deer.—Àgba mẹtta ki iṣi èkulu ipe, bi ọkan pe ekùlu, ekeji ani ekulu, ekẹtta ani èkulu, "Three elders cannot all of them fail to pronounce (the word) èkulu; one may say ekùlu, another ekulu, (but) the third will say èkulu" (*i. e.* out of many counsellors one is sure to be right).

Ekùn, Ekunkun, *s.* handle of a knife, sword, or cutlass; (not applied to hoe or axe).

Ekun, *s.* protracted sickness.—O ṣe ekun dide diẹ, "You are trying, then, to sit up a little during your illness?"

Ekun, Erukun, *s.* the knee.

Ekurọ, *s.* palm-nuts.—Alejò bi okete li a ifi ekurọ ilọ. "A stranger, like the ground pig, is entertained with palm-nuts," (which are but poor fare).—Àtẹ yun atè wa li a itẹ ekurọ oju ọ̀nna, "To be trodden upon

here, to be trodden upon there, is the fate of the palm-nut (lying) in the road."

Ekuru, *s.* a kind of very dry cake made of the erẽ (white bean); otherwise called Kudùru.—Ọ fọn mi li ọrọn bi ekuru, "He chokes me like ekuru," (said of a tedious visitor).

Ekúru, *s.* the mange in dogs; the itch.

Ekuru, *s.* dust, fine dust.—Erin ntu ekuru, ẹfọ̀n ntu ekuru, titu ekuru ajannaku bò ti ẹfọ̀n mọllẹ, "The elephant makes a dust, and the buffalo makes a dust; but the dust of the buffalo is lost in that of the elephant."

Ekusẹ́, *s.* a disease common to children.

Ekute, Eku, *s.* rat, mouse.

Ekute ille, *s.* domestic rat.—Ekute ille kò fi ibi àja jì hàn 'ra wọn, "The rat does not show its companion the hole in the ceiling, (into which it may fall)."—Ekute ille kò ri ẹnnubá ologbo wijọ, "The rat has no power (*lit.* voice) to call the cat to account."

Ekuya, *s.* an herb used as cabbage.

Ele, *s.* force, violence; hardness.

Elé, *s.* interest; that which is paid in addition to the principal.

Éle, *s.* a layer or course in mud or stone walls; height, eminence; iron, instruments of iron, weapons.—Mo fi èle keji le ille mi, "I have added the second course to my house." The cry of `Ele denotes "All to arms!"

Elegbe (ni-egbe), *s.* supporter, encourager; repeater of a chorus; one who makes responses.

Elegede, *s.* pumpkin.

Eleke (ni-eke), *s.* liar.

Ele-ni-ní, *s.* despiser, calumniator, backbiter.

Eleri, Olori (ẹnni-ori), *s.* headman.

Elẽri (—eri), *s.* unclean, polluted person.

Elerupẹ̀ (—erupẹ̀), *s.* he who possesses earth; *adj.* earthly; having earth.

Eleyi (—eyi) *dem. pron.* this person.

Eleso-pipọ, *adj.* possessing abundant fruits.

Èlo, *s.* utensils, furniture.

Èlo ọbbè, *s.* spice or other ingredients used in cookery.

Elu-bọ́, *s.* prepared yams made into flour.—Elubọ́ ṣe ogbodo ri, ẹrú ṣe ọmmọ ni ille babba rẹ, "(As) the elubọ́ was once a soft, unripe yam, (so) the slave was once a child in his father's house."

Emi, Mo, Mọ, Ng, *pers. pron.* I.

Eminã, *pers. pron.* I myself.

Emi-nà, *s.* a trailing plant, bearing a fruit on the stalk, called the black potato.

Emirin, *s.* the sand-fly.—Emirin njẹ 'ni kò tò iyà, "The (sting of the) emirin is not so sharp as poverty."

Emi-ti-kara-mi, *refl. pron.* I myself, I.

Emọ̀, *s.* strange thing, wonder.—Emọ̀ de, "A wonderful thing happens."—Ki emọ̀ ki ọ mọ ni Ibese, ki ọmaṣe de Ijanna, "Let the wonder stop at Ibese, and not proceed to Ijanna;" (*i. e.* let the matter proceed no further). Ibese and Ijanna, now destroyed, were two frontier towns at which travellers entering the Yoruba country successively paid tribute.

Emọ́, *s.* seeds of wild grass which adhere to clothes; any thing adhesive.

Emọ-àgbo, *s.* a grass, so called from its sticking on sheep when grazing.

Enà, *s.* (*lit.* stretching the legs as in walking); frequent visits to a person, as a sign of regard.—Bi iwọ kò li owo o li enà, bi iwọ kò li enà o li ohùn rere li ẹnnu, "If you have no money (to give to a person in distress), you may pay frequent visits; if you cannot visit, you may send kind messages (*lit.* good words of the mouth)." Hence arises the title of Apènà—"One who calls together."

Enà-Awọn, *s.* the flickering appearance of a rarefied atmosphere under the sunshine; supposed to be an underground fire made by the tortoise to kill the trees by burning them at the roots.

Èni, *s.* that which is given over the exact quantity upon making a purchase.

Eni, *adj.* one.

Eni, Eyini, *dem. pron.* that, that one.

Enia, Eniyan, *s.* a person; somebody; people; mankind.

Enialassan (enia-ni-assan), *s.* a common person, common people.

Enia Dudu, *s.* black people.

Enia Funfun, *s.* white people.

Eni-tere-Eji-tere, *adv.* (*lit.* one here, two there); one after another; by degrees, gradually.—Enitere ejitere li ọjà ifi ikọn, "One here, (and) two there, (so) the market is filled up."—Enitere ejitere òpò wọmu, "One here, two there, (so gathers) a great multitude."

Epa, *s.* crust; dried pounded yam, boiled and dressed for food.

Èpe, *s.* oath, a swearing.

Epo, *s.* palm-oil.

Epo, *s.* chaff, husk, bark, rind.

Ẽrà, *s.* small black wood-ants.—Bi inọ ibi ajanaku abi ẽra, "If the elephant can be angry, so can the ant."—Ẹnniti kò le igbe ẽra, ti o nkusa si erin, yio tẹ ara rẹ̀, "He who cannot take up an ant, and yet tries to take up an elephant, will find out his folly."

Eràn, *s.* fine grass, eaten by horses; the leaves of a plant used as thatch.

Eràn, *s.* infection, pestilence, communication.—Ma ko eràn ran mi, "Do not infect me."

Ère, *s.* gain, profit, benefit, interest (of money).

Ere, *s.* image, idol.

Ẽre, *s.* question, inquiry.

Eré, *s.* imprecation, prayer wishing evil to another.

Erẽ, Erewe, *s.* a kind of white bean with black eye.

Erekere, *s.* indiscriminate gain, dishonest gain, filthy lucre.

Erekuṣu, *s.* island.

Ẽri, Erin, *s.* filth, dirt; the husk of Indian corn after it has been ground, used to feed cattle.

Eri, Ori, *s.* the head.

Eri-Ekun, *s.* the knee-pan.

Erigi, *s.* the gums.

Erin, *s.* the elephant.—Akì irù ẹran erin lori ki ama fi ẹsse tàn ìrẹ nillẹ, "No one bearing elephants' flesh on his head should seek for crickets under ground;" (*i.e.* The rich should not stoop to petty gains; elephants' flesh here denoting the portion of the wealthy, and crickets that of the poor).

Erinmi, *s.* whale; hippopotamus.

Ero, *s.* caravan; travellers; traders; consideration; pondering; nit.—`Ero kò jẹwọ imọta tan, bi o bá bi i, ali ọ́fẹri diẹ, "The trader never confesses that he has sold all his goods; but when asked, he will (only) say, (Trade) is a little better." (*Cf.* Prov. xx. 14.)

Erokojikasi, (ero-ko-jẹ-ikasi), *s.* a kind of sweet plum.

Erú, *s.* deceit, double dealing, craft.

Ẽru, *s.* lime, ashes; *adj.* ash-coloured, grey.—Ẹnniti ọ dà ẽru li ẽru itọ̀, "Ashes (always) fly back in the (face) of him that throws them."

Erukuku, *s.* pigeon; (more usually called Ẹiyẹle, which see.)

Erùn, *s.* generic name for the ant tribe.—Ọwọ́ li ọwọ́ ika, ọ̀pọ li ọ̀pọ erùn, "The ant ika moves in ranks; all others move in irregular swarms;" (*lit.* order is the order of the ika; multitude is the multitude of erùn)."

Erùn-Dudu, *s.* the black ant.

Erupẹ̀, *s.* dust, earth.

Esa, *s.* the red ant.

Ese, *s.* cat.

Ese, *s.* shea nut.

Ése, *s.* provision, preparation for the future.

Ése, `Ẹṣẹ, *s.* coloured liquid used by tanners; dye; paint.

Ese-iyeyè, *s.* yellow colour.

Èsi, *s.* answer, reply.

Esĩn, *s.* kind of a tree.

Eso, *s.* fruit (of a tree), opposed to Ẹta, a bulb or tuber. —Ìyan ni imu 'ni ijẹ eso iggi ki iggi, "Famine compels one to eat the fruit of all kinds of trees."

Esu, *s.* a wild grass, not unlike the sugar-cane.

Esuẹ, *s.* disordered stomach; nausea.

Esuo, *s.* antelope.

Esuru, *s.* a kind of potato like a yam, of very yellow colour and bitterish taste.

Eṣe (eyi-ti-ṣe, how does it be?) *adv.* why? what is the matter? what is the reason?

Eṣe, *s.* *See* `Ese.

Eṣẹ́, *s.* gleaning.—Ọmmọ wa peṣẹ́ li oko, "Our children glean in the farm."

Èṣi, *s.* mistake, accident, casualty.

Eṣinṣin, Eṣin, *s.* a fly.—Eṣinṣin kò mọ̀ ikú, jijẹ ni ti rẹ̀, "The fly heeds not death: eating is all to him."

Eṣiṣi, *s.* the leaf of a plant which, if touched, blisters the skin.

Èṣu, *s.* devil; Satan.—`Eṣu kò ni ìwa akọ ille rẹ̀ si ità, "As the devil has no (kindliness of) disposition, his house is made for him in the street (by itself)."

Èṣú, *s.* the white ant: after undergoing two previous changes, it assumes its perfect form about the commencement of the rainy season, when it is furnished with wings. These wings drop off after a few hours, and the helpless insect becomes the prey of birds and reptiles, besides affording a favourite food to the natives. Also; a locust.—Ki eṣu ki o yin ẹiyẹ, eṣu fò ni ijọ kan ṣoṣo iyẹ rẹ̀ re, "The white ant may well admire the bird, for after flying one day, it loses its wings."—Kò si ohun ti ọ́ pọ̀ to eṣú, bi ọ bá 'ọ ni ille a bá li oko, "There is nothing so numerous as the locusts: they meet you in the town and in the field."

Eṣuṣu, Esusu, *s.* leech.

Eṣuṣu, *s.* a running prickly plant.

Eṣuwa, *s.* former time, *adj.* the former.

Eta, Ẽta, *s.* rough parts of flour separated by sifting; soreness in the gums.

Ete, *s.* intention, thought, consideration.—Ete li ẹgbọn, èro li aburo, ọgbọn inọ li o ṣe ẹkẹtta, "Consideration is the first-born, calculation the next, wisdom the third."—Aimete aimero ni imu enia meffa isingba ẹgbaffa, "Want of consideration and forethought made six brothers pawn themselves for six dollars."

Ete, *s.* lip.—Ẹnnu ímọ 'nu, ète imọ́ ete ni iko ọran ba ẹrẹkẹ, "(A) mouth not keeping shut (*lit.* to mouth), and lips not keeping close (*lit.* to lip), bring trouble to the jaws."

Eté, *s.* morsel, fragment.—Ki yio fun 'ọ li eté, "He shall not give you a fragment."

Etí, *s.* the ear, edge, brink, brim; name of a tree.—Etí, gbọ ekeji ki o tó dajọ, "Ear, hear the other (side of the question) before you decide."

Etí-Odò, *s.* beach, water side.

Etille (eti-ille), *s.* neighbourhood, environs.

Ẽtu, *s.* an old farm nearly exhausted.

Etú, *s.* that which is stript off; discovery of a plot.

Èтutu, *s.* that which gives satisfaction, propitiation; atonement, pacification.

Etutu, *s.* the small kind of white ants.

Ewe, *s.* childhood, childishness.

Ewé, *s.* leaf, foliage.

Ewé-Eti, *s.* convolvulus: so called because its sap, mixed with nut-oil, is a remedy for sore ears.

Ewé-Ina, *s.* a shrub with a hairy leaf, producing severe blisters if touched; used among the ingredients for poisoning arrows, and in preparing various medicines.

Ewekewe, *s.* herb; (general name for) leaves.

Ewo, *pron.* which?

Ewò, *s.* time, season.

Ewo-ẹrùn, *s.* dry season.

Ewo-òjo, *s.* rainy season.

Ewọ̀, *s.* prohibition to eat; aversion to.

Ewu, *s.* danger, imminent danger; narrow escape.

Ewú, *s.* gray hair.

Ewùra, *s.* a kind of soft yam.

Ewurẹ, *s.* goat.—Ewurẹ jẹ o rè ille, àgutan jẹ ore ille, ajẹ ìwa ille bà ẹlẹddẹ jẹ, "When the goat has fed it returns home; when the sheep has fed it returns home; not returning home after feeding, ruins (the character of) the pig."

Ewuro, *s.* a bitter herb used for food.

Eyi, Eyiyi, *pron.* this, this one.

Eyin, Ehin, *s.* tooth, tusk.

Ẹyina, *dem. pron.* that; he who; the same.

Eyini, *pron.* that, that one.

Èyiti, *pron.* the one which; any one.—Eyiti o ri ni ki omu, "Take what you see."

Eyitatinwiyi, *adv.* immediately; *lit.* as we were talking.

Ẹ.

Ẹ, *pron. obj. case;* him, her, it.

Ẹbá, *s.* brink, edge.

Ẹbadò, *s.* sea-side, river-side, sand-beach.

Ẹbbẹ, *s.* entreaty, supplication.

Ẹbbi, *s.* wrong, condemnation.

Ẹbĩri, *s.* a large quiver.

Ẹbiti, *s.* a kind of stone snare; an insecure cliff.

Ẹbọ, *s.* sacrifice, offering.—Ada ẹbọ fun gunugun, o li on ko ru, ada ẹbọ fun Àkalla o li on kò rú, ada ẹbọ fu ẹiyẹlle, o gbe ẹbọ orubọ, "Sacrifices were prescribed to the turkey-buzzard, but it refused to offer them; sacrifices were prescribed to the Àkalla vulture, but it also refused: when sacrifices were prescribed to the pigeon, it offered them." A tradition said to

account for the two former remaining unclean, while the last is domesticated and used for sacrifices.

Ẹbọ-Alakoto, (ẹnni-akato, persons with a basket), *s.* The basket-sacrifice. A human sacrifice, so called in order to conceal its real character: it is occasionally offered for the whole nation, when the victim is sometimes killed, and sometimes kept alive in chains to sweep the idol's temple.

Ẹbu, *s.* house, place of abode; kiln.

Ẹburú, `Ọnna Ẹburú, *s.* back path, back door.

Ẹ̀bun, *s.* gift.

Ẹdá, *s.* flower, blossom; interest paid on money; natural propensities; inclination; instinct.

Ẹdá, *s.* a kind of rat, remarkable for fast breeding.

Ẹdda, Ida, *s.* nature; the act of creating; creature.—Ẹlẹdda ẹdda li Ọlọrun idá 'ni, "God made different creatures differently."

Ẹdan, *s.* the Ogboni staff.

Ẹ̀dallẹ, *s.* traitor, one guilty of a breach of faith.

Ẹdẹ, *s.* name of a tree.

Ẹdẹ, *s.* ripe fruit; *adj.* soft, yielding to the touch.

Ẹ̀dogun (arun-di-ogun), *adj.* fifteen.

Ẹ̀dọ, *s.* liver; inward motion of affection.—Kò binọ ẹrú, kò ra ẹ̀dọ ọmmọ, "He is not angry on account of slaves, nor peevish on account of children."

Ẹ̀dọfọfo, *s.* irascible, easily provoked.

Ẹdọn, Edun, *s.* twins; a name generally given to one of twins; ape; four-fingered monkey.

Ẹdọn Dudu, Edun Oriokun, *s.* a kind of black and very agile monkey, generally found by the sea-side or among mangroves.

Ẹdọ̀n, *s.* axe, hatchet.

Ẹ̀dọn, *s*, grief, pain of mind.

Ẹfá, *s.* a kind of trousers.

Ẹffa, *adj.* six.

Ẹffa-ọdun, *s.* the sixth month; June.

Ẹ̀FFẸ, *s.* fun, jest, joke, mockery.
ẸFÉ, *s.* fault-finding, captiousness.
Ẹ̀FI, Ẹ̃FIN, *s.* smoke.
ẸFỌ́, *s.* a kind of herb used as food.—Iwọ kò ri àkaṣu o npata si ẹfọ, "You have not yet obtained the loaf, and you began to prepare your ẹfọ́ stew."—Didọn li ọ dọ̀n li a nba ọrẹ je ẹfọ́ ti ille ẹnni tó ni ije, "Because (friendship) is pleasant, we partake of our friend's entertainment, not because we have not enough (to eat) in our own house."
ẸFỌKKỌ̀, *s.* a wreck.
ẸFỌ́N, *s.* the leaves which surround the ear of Indian corn; arrow used for crossbows.
ẸFỌ́N-IHA, *s.* rib.
ẸFỌ̀N, *s.* buffalo.—Agbara to ẹfọn má la iwo, "A man may be as strong as the buffalo, yet he has no horns."
ẸFŨFU, *s.* breeze, gale, tempest.
ẸFŨFU NLA, *s.* storm, tornado, tempest.
ẸFUN, *s.* chalk.
Ẹ̀GA, *s.* the palm bird.—Ẹnniti kò gbọ ti ẹ̀ga ali ẹ̀ga npatoto ẹnnu, "He who does not understand the palm-bird's note, complains of the noise it makes."
Ẹ̀GA APAṢỌ, *s.* a species of palm bird.
Ẹ̀GA, ẸLẸNGA, *s.* common grasshopper. `Ẹ̀GA ALATAMPOKO, ALAMPARA, *s.* a large kind of grasshopper. Ẹ̀GA ORIṢA, *s.* species of grasshopper.
ẸGAN, *s.* a dense native forest, never cultivated.
ẸGAN-OṢUṢU, *s.* prickly forest.
Ẹ̀GAN, *s.* backbiting; contempt.
ẸGANRAN, *s.* raw, unripe fruits.
ẸGBÃ, *adj.* two thousand.
Ẹ̀GBA, *s.* the palsy; a disease which withers the limbs.
ẸGBARA, *s.* a kind of rat, remarkable for swiftness.
ẸGBIN, *s.* filthiness, dirt.
ẸGBẸ, s. prepared beans.
ẸGBẸ, *s.* company; rank; party; band of soldiers; companion; equal.

Ẹgbẹ, *s.* the side from the arm-pit to the waist, loin; *adv.* alongside.

Ẹgbẹdọgbọn, *adj.* five thousand.

Ẹgbẹra, *s.* equality.

Ẹgbẹri, *s.* one uninitiated into the secrets of the gods; one in darkness concerning a matter.—Mo pa iwọ li ẹgbẹri, "I puzzle you."

Ẹgbẹrun, *adj.* one thousand.

Ẹ̀gbẹssin, *s.* itch; measles; a tree used as medicine for pimples.

Ẹgbẹgbẹrun, *adv.* by thousands.

Ẹgbọ́n, *adj.* elder, eldest.—Ẹgbọn iwaju, alugbọn babba, "An elder brother is like a father."

Ẹ̀gbọn, *s.* that which is to be shaken off; shaken.

Ẹ̀gbọn Owu, *s.* carded cotton, cotton prepared for spinning.

Ẹgbọ̀rọ, *s.* young dog; calf, lamb, kid.

Ẹggé, *s.* a snare; a trap suspended on a tree and set by a string, which kills whatever comes under it if it touch the string.—Eggẹ́ kò sọ okí, ẹnniti ọ bọ si abbẹ rẹ̀ a pa a ku patapata, "The ẹggẹ never fails; whatever comes under it is struck dead."

Ẹ̀ggi, *s.* a ram's mane, prepared and worn as an ornament on a dog's neck; the collar for a dog's neck.

Ẹggọ̃, *s.* name of a plant.

Ẹgusi, *s.* seeds of the Bara.

Ẹgún, *s.* thorns, prickles.—Ẹnni ẹgún gún ni iṣe lakalaka tọ̀ alabbẹ, "He who is pierced with thorns must limp off to him who has a lancet."—Asare ninọ ẹgún kò ṣe lassan, bi iwọ kò le ejò, ejò li o nle 'ọ, "A man does not run among thorns for nothing; either he is chasing a snake, or a snake is chasing him."

Ẹgun-ikokò, *s.* thorns of a plant, used by hunters as arrow-heads.

Ẹhá, *s.* jacket, waistcoat.

Ẹhìn, *s.* the back; *adj.* hindermost, last.

Ẹhìn-Assa, *s.* remnant of cloth on the sley.

Ẹhiri, *s.* a poisonous plant,

Ẹhurù, *s.* a large bird of the goose tribe much attacked by vermin.

Ẹiyẹ, *s.* bird.

Ẹiyẹle, *s.* pigeon (properly, domestic bird).—Dagbèse dagbèse ti ipa apata ẹiyẹle, "He runs into debt, who cuts up a pigeon to sell it in parts;" (*i. e.* who buys an article wholesale at a high price, and finds it worthless in retail).

Ẹja, *s.* fish.—Ikú ẹja ni imu ẹja imọ̀ illu, ẹja `Ogun ibá ṣe de Akẹssan, "It was the death of the fish that introduced it to the town; what else would have brought it from the (river) `Ogun to the palace?"

Ẹjẹ, *s.* blood.—Ohun gbogbo li ãdiyele, ṣugbọ́n kò si ẹnniti ọ mọ̀ iye ãra ẹ̀jẹ ara ẹnni; ẹjẹ kò fi oju rere jade, "Every thing has its price; but who can set a price upon blood? Blood does not willingly leave the body."

Ẹjọ́, *s.* matter; dispute; harm.

Ẹjọ, *adj.* eight.

Ẹjọ-Ọdun, *s.* the eighth month; August.

Ẹkadọta (ẹkọn-ẹwa-di-ọtta), *adj.* the fiftieth.

Ẹkadọrin (—ọrin), *adj.* the seventieth.

Ẹkadọrun (—ọrun), *adj.* the ninetieth.

Ẹkan (àra-kan), *adv.* once.

Ẹkka, *s.* neck-bone, collar; ring round the handle of a knife; branch of a tree.

Ẹkkẹ, *s.* rafter.—Bi ẹkkẹ otosi kò tó oke li õrọ ató li allẹ, "If a poor man's rafter (*i. e.* the plan proposed by a poor man for lengthening the rafter) does not reach the top in the morning, it will reach it in the evening;" (A poor man is supposed to be looking on at the erection of a house, and recommends splicing two rafters together; his advice is at first despised,

because he is poor, but eventually adopted on the failure of all other plans. *Cf.* Eccl. ix. 16.)

Ẹkké-aja, *s.* beam, joist.

Ẹ̀kkẹ, *s.* trust, confidence, affiance.

Ẹkké, *s.* cheek, jaw. *See* Ẹrẹké.

Ẹkẹjọ (ẹkọn-ẹjọ), *adj.* the eighth.

Ẹkẹrin(—ẹrin), *adj.* the fourth.

Ẹkẹssan (—ẹssan), *adj.* the ninth.

Ẹkẹtta (—ẹtta), *adj.* the third.

Ẹkẹttadilogun (—di-ni-ogun), *adj.* the seventeenth.

Ẹkẹwa (—ẹwa), *adj.* the tenth.

Ẹkọ, *s.* Indian-corn meal, also called Agidi.

Ẹkọ́, *s.* teaching, instruction, doctrine.

Ẹkọkanla (ẹkọn-ọkan-le-ẹwa), *adj.* the eleventh.

Ẹkọ́n, Ẹkun, *s.* supplement.

Ẹkú, *s.* snare made of bush-rope.

Ẹku, *s.* a running plant, very much like Ajara.

Ẹkukù, *s.* a very viscous vegetable.

Ẹkule, *s.* back yard.

Ẹkún, *s.* cry, weeping.

Ẹkun, *s.* cessation, prohibition, pause.

Ẹkùn, *s.* the leopard; region, neighbourhood, waste.—Akamọ ẹkun o ṅi iyọnnu, "It is difficult to encompass a leopard."

Ẹlẹbu, *s.* occupier of a house, tenant; owner of a kiln.

Ẹ̀la, *s.* a small piece severed from a larger; *adj.* cloven.

Ẹlẹ̀bbẹ, *s.* advocate, intercessor, pleader.

Ẹlẹddè, *s.* domesticated pig, swine.—Ìmado iba ṣe bi ẹlẹddè abilluje, ẹrú iba jọbba enia kò kùn, "A wild boar, in place of a pig, would ravage the town; and a slave, made king, would spare nobody."

Ẹlẽfi, *s.* that which produces smoke, chimney; a steam ship.

Ẹlẹfọ́, *s.* one who deals in the herb Ẹfọ.

Ẹlẹgàn, *s.* despiser, slanderer.

Ẹlẹgbà, *s.* saviour, helper, succourer.

Ẹlẹgba (ẹnni-igba), *s.* a paralytic (*lit.* one whose limbs have been seized).

Ẹlẹgbara, *s.* god of mischief, Satan.

Ẹlẹgbẹ-Ina (—ẹgbẹ), *s.* a bird that hovers over the flame when the bush is burning.

Ẹlẹgbẹ, *s.* the owner or sustainer of a company.

Ẹlẹgẹ, *adj.* delicate, tender.

Ẹlẹgòdọ, *s.* a coarse plain calico.

Ẹlẹkẹrẹdẹ, *adj.* infirm, weak, delicate.

Ẹlẹkun, *s.* mourner.

Ẹlẹmmi, *s.* a living man (*lit.* he who owns breath); servant (because his master's breath is at his mercy).

Ẹlẹmọ (oni-ẹmọ) *s.* seller of palm wine.

Ẹlẹmọṣọ (ẹnni-mọ-ọṣọ), *s.* one who has taste for neatness, a judge of dress and decoration.

Ẹlẹnga, *s.* grasshopper.

Ẹlẹpẽ, Ẹlẹpẹrẹ (ẹnni-ipẹrẹ), *s.* a kind of soft Indian corn.

Ẹlẽri (—ẹri), *s.* witness, eye-witness.—Ẹlẽri ni iwajọ, ẹlẽri ki iṣe elègbe, "A witness speaks the truth; a witness does not take (the liar's) part."

Ẹlẹssẹnillẹ (—ẹssẹ-ni-illẹ), *s.* one having a firm footing, a powerful person.

Ẹlẹṣẹ, *s.* sinner, offender.

Ẹlẹṣin, *s.* rider, horseman.

Ẹlẹttan, *s.* deceiver, dissembler.

Ẹlẹya (—ẹya), *s.* ridiculẹ, contempt.

Ẹlẹyẹ, *s.* a person for whom clothes are made to order.

Ẹlẹyinju (ẹyin-oju), *s.* a person having large eyeballs, one with prominent eyes.

Ẹlẹwà, *s.* a handsome person; one who sells a preparation of Indian corn, called `Ẹwa.

Ẹlẹwọn, *s.* one who wears a chain, a prisoner; jailor.

Ẹliri, Ẹluru, *s.* mouse.

Ẹlomiran, Elomĩ, *pron.* another.

Ẹlu, *s.* indigo; mixture. Ẹlu-iwaṣẹ, *s.* small-leaf indigo. Ẹlu-ọgbọ, *s.* broad-leaf indigo (a climbing plant).

Ẹlulu, *s.* kind of brown-feathered bird.

Ẹmeji (ara-meji), *adj.* twice.

Ẹmi, *s.* shea-butter, tree and fruit.—Kuduru li ẹmi iso, "The fruit of the shea-tree is round."

Ẹmmí, *s.* life, breath, spirit, influence.—Ki Ọlọrun ki ofu 'ọ li ẹmmi gigun, "May God give you a long life!"—Emmí abata ni imu odò iṣan, "The influence of a fountain makes the brook flow."

Ẹmmọ́, *s.* a kind of brown rat.

Ẹmọ, *s.* palm wine.

Ẹmẹwà (ẹnni-mọ-ẹwa), *s.* prime minister (*lit.* he who knows the mind).

Ẹmu, *s.* tongs; capture, seizure.—Ẹmu bãllẹ agbẹdẹ, "The tongs are the governor in the smith's shop."

Ẹn, *adv.* yes, so.

Ẹna, *s.* an inversion of the order of letters, syllables, words, or sentences, under which the sense is concealed or changed: occasionally employed by parties, who may wish to communicate privately, and to disguise the sense from the bystanders; *e.g.* De mi babba, "Cover me, father," employed to signify Babba mi de, "My father is come."

Ẹní, *s.* mat.—Tẹ ẹni fun mi ki ndubullẹ, "Spread a mat for me to lie on."

Ẹnni, *pron.* Ẹnniti, *pron.* one, he who, a person, the person which.—Ẹnniti ọ ran 'ni ni iṣẹ li a ibẹru, akì ibẹru ẹnniti aran 'ni si, "He ought to be feared who sends you on a message, not he to whom you are sent."

Ẹnnikan, *pron.* one, any one, a certain person; one of two, one of many.

Ẹnnikeji, *s.* partner, companion, neighbour.

Ẹnnikẹnni, Ẹnnitowu, *pron.* whosoever, whoever, any, either.—Ẹnnikẹnni ti iwọ ba ri, "Whomsoever you see."—Ẹnnitowu ki o ṣe, "Whoever it be."

Ẹnni-Ipe, *s.* a person called, summoned, or invited.

Ẹnnirere, *s.* a good person.

Ẹnniti-adatan, *adj.* (*lit.* one completely or perfectly made, insomuch that every favour is bestowed on him), happy, blessed.

Ẹnnu, *s.* mouth; opening.

Ẹnnu *followed by* Ra, (to perish) *v. n.* to have no appetite.—Ẹnnu mi ra, "My appetite (*lit.* mouth) fails."

. . . . . Ṣi (open), *v. n.* to have appetite, enjoy food.—Ẹnnu mi ṣi, "My appetite returns;" (*lit.* my mouth opens).

. . . . . Yà (open), *v. n.* to wonder.—Ẹnnu mi yà (si *understood*) wọn, "They wonder at me."

Ẹnnu-yà, *v. n.* (See the previous word.)

Ẹnnu-kọkọrọ, *s.* bill, beak.

Ẹnnu-`Ọnna, *s.* gate, doorway.

Ẹnnu-ọ̀ṣọrọ, *s.* the eaves.

Ẹnnu-ṣọrọ, *s.* long beak.

Ẹnyin, *pron.* ye, you.

Ẹnyin-na, *pron.* yourselves.

Ẹnyintikaranyin (ẹnyin-ti-ika-ara-nyin), *refl. pron.* you yourselves, you.

Ẹ̀pa, *s.* ground-nut; `Ẹpa Bisán, *s.* the oil ground-nut; `Ẹpa Roro, *s.* the red ground-nut.

Ẹpọ̀n, *s.* testicle.

Ẹpọ́n, *s.* ripeness; flattery.

Ẹrán, *s.* the temples of the head.—Mo fi ọwọ́ le ẹrán, nwò wọn li oju, "I rest my temple upon my hand to watch their proceeding."

Ẹran, *s.* meat, flesh, beasts; Ẹran-Agutan, *s.* mutton; Ẹran-Ẹlẹddẹ, *s.* pork; Ẹran-Galla, Ẹran-Agbọnrin, *s.* venison; Ẹran-malu, *s.* beef.

Ẹran-Abekanna, *s.* carnivorous animals with claws; (distinguished from those which have hoofs).

Ẹranfun, *s.* a large animal of the buffalo kind.

Ẹranko, *s.* wild beasts.

Ẹranla, *s.* ox, bull, cow.

Ẹrí, *s.* witness, testimony.—Ẹrí jẹ mi nṣo, "The evidence bears me out."

Ẹrí-Eke, *s.* false witness.

Ẹrin, *adv.* (used only in composition), "—— times;" *e.g.* `Ẹrinmeji, `Ẹmeji, twice; `Ẹmẹtta, three times. *Cf.* `Ara.

Ẹrin, *adj.* four.

Erin-Ọdun, *s.* the fourth month; April.

Ẹrín, *s.* laughter.—Bi aba soro tan ẹrín li a irín, bi aba yó tan orun ni ikòn 'ni, "When a joke is uttered, it creates laughter; when one has eaten to the full, he falls a-dozing."

Ẹrindilogun, *adj.* sixteen.

`Ẹru, *s.* fear, dread.

`Ẹru *followed by* Bà, *v.n.* to be afraid, to fear, to be dismayed.—`Ẹru bà mi, "I am afraid," (*lit.* fear fell upon me).

Ẹrú, *s.* the handle of an axe or hoe; (not applied to any other tool).

Ẹrù, *s.* load, cargo, goods.—Akì ipè e li ẹrù ki apè e li ọṣọ́, "What is (really) a load, should not be called an ornament."

Ẹrú, *s.* slave, captive.—Ẹrú kò ṣe ọmmọ iggi, ẹrú kú iya kò gbọ ọmmọ kú igbe ta, ẹrú ṣe ọmmọ ni ille iya rẹ̀ ri, "A slave is not a senseless block of wood (*lit.* child of a tree): when a slave dies his mother hears nothing of it, but when a (free-born) child dies, there is lamentation; yet the slave, too, was once a child in his mother's house."

Ẽrù, *s.* a kind of spice; a plant used for washing hide-bound animals; a medicine provocative of appetite.

Ẹru-ibille, *s.* a home-born slave.

Ẹrẹkẹ́, Ẽkẹ, *s.* cheek, jaw.—Ẹrẹkẹ ni ille ẹrín, "The jaw is the house of laughter."

Ẹrọ, *s.* skill, art, contrivance.

`Ẹrọ, *s.* softness, easiness, gentleness.—Bi iwọ kò fẹ li ẹ̀rọ iwọ afẹ li ele, "If you do not consent readily, you will (be compelled) by force."

Ẹrọ-pẹ̀sẹpẹ̀sẹ, *adv.* exceedingly gentle.—Ẹrọ pẹsẹpẹsẹ kò mọ̀ bi ara nkan igbín, "(You may say that it is only a) gentle (stroke; but) you do not recollect that it hurts the snail."

Ẹrrẹ̀, *s.* mud, marsh, bog.

Ẹ̀run, Ẽwo-ẽrun, *s.* the dry season.

Ẹrún, *s.* chip, broken pieces, crumbs.

Ẹrun, *s.* the name of a tree; much used in making charcoal, and also as a medicine both internally and externally: an excessive dose acts as a poison, against which shea-butter and palm-oil serve as antidotes. There is a superstition that a fumigation made of the bark of this tree drives away evil spirits and sickness.

Ẹsan, Ẹssan, *s.* payment; vengeance, revenge, retaliation.

`Ẹsọn, *s.* accusation; law-suit.

Ẹssan, *adj.* nine.

Ẹssan-Ọdun, *s.* the ninth month; September.

Ẹssẹ̀, *s.* foot, path, track.

Ẹssẹ, *s.* row, order; things arranged in a line.

Ẹssẹ-Ẹssẹ, *adv.* orderly, regularly, in rows.

Ẹssín, Ẹssi, *s.* shame, reproach, ridicule; secret.—Ma fi ẹssi mi hàn, "Do not reveal my secret."

Ẹ̀ssọ, *s.* carefulness, gentleness.—Ohun ti afi ẹ̀ssọ mú ki ibajẹ́, ohun ti afi agbara mu ní ini 'ni lara, "A matter, dealt with gently, is sure to prosper; a matter, dealt with violently, causes vexation (to its author)."

Ẹsẹ́, *s.* blow with the fist; a broken part of any thing slender.

Ẹsín, *s.* spear.—Ẹsín ri ogun jó, ọ̀kọ ri ogun ọ yọ̀, "At the sight of the battle the spear quivers: at the sight of the battle the lance rejoices."

Ẹsin, *s.* horse; Ẹsin-Ọyẹ́, *s.* grey horse.

Ẹṣọ̃, *s.* smelted iron.

Ẹṣṣẹ, *s.* sin, crime, offence, iniquity.

Ẹṣṣẹ-Ọbba, *s.* treason, crime against the sovereign.

Ẹta, *s.* bulb, tuber, under-ground fruit, as the yam and potatoe; head of maize; the act of extension; coarse flour.

Ẹtta, *adj.* three.

Ẹtta-Ọdun, *s.* the third month; March.

Ẹttala, *adj.* thirteen.

Ẹttà, *s.* a kind of leopard.—Mo so awọ ẹttà mọ idí, o kì yi otà mi, "I have tied the ẹttà skin round my waist; you cannot sell me:" (*i. e.* I have the protection of powerful friends; you cannot involve me in ruinous law expenses.)

Ẹtta, *s.* remains of a dead body.—Bi enia ẹnni bá kú li òkere apa ẹtta rẹ̀ wa ille, "When a relative dies at a distance, a small fragment of his remains (such as his hair or nails) is brought home," over which funeral rites are performed.

Ẹ̀ttan, `Ẹtan, *s.* enticement, decoy, deceit, dissimulation, guile.

Ẹttẹ́, *s.* disgrace, shame, reproach.—Asọnmọ́ di ẹttẹ́, òkere ni idọ̀n, "Familiarity breeds contempt; distance secures respect."

`Ẹ̀ttẹ, *s.* leprosy.—Amu 'ni ṣe ẹssin ẹ̀ttẹ ti imu 'ni li agógo imọ́, "Leprosy, desiring to disgrace a man, attacks him on the tip of the nose;" (said of one who tells another's faults in public.)

Ẹttì, *s.* difficulty, failure in performing one's wish; a standing still.

Ẹttọ́n, *s.* branch, bough.

Ẹttù, *s.* guinea fowl, check cloth. *See* Aṣọ-ẹttu and Awó.

Ẹttu, *s.* a kind of deer.

`Ẹtu, *s.* gunpowder; medicinal powder; that which relieves pain.

Ẹwá, *adj.* ten.

Ẹwá-Ọdun, *s.* the tenth month; October.

Ẹwà, *s.* beauty.

`Ẹwa, *s.* corn or beans prepared for sale; grain.

Ẹwa, `Ẹwọ, *s.* jest, joke, fun.

Ẹwẹ, *s.* a kind of bean.

`Ẹwẹ, *adv.* again, on the other hand.—Iwọ sì tọn de èwẹ, "You come back again."

Ẹwìri, *s.* smith's bellows.

Ẹwọ, *s.* a select company; caravan.

`Ẹwọn, *s.* chain; thorny bush; bondage.

Ẹwọn-Ehoro, *s.* a prickly bush, the same as Egun Ikoko.

`Ẹwu, *s.* shirt; any loose upper garment.

Ẹwù, *s.* pleasure, delight, taste.

Ẹwuru, *s.* a pit slightly covered with earth.

Ẹyá, *s.* a small leopard.—Bi ẹyá ba di ẹkun ẹran ni ipa jẹ, "When the ẹyá has reached the ferocity of a leopard, he will kill animals to feed upon."

`Ẹya, *s.* tribe, division, distinct part of a people or thing; seed, offspring; member.—`Ẹya oibo ni Fulani, "The Fulahs are a tribe of the people from over the sea."

Ẹyẹ, *s.* fitness, worthiness, suitableness.

Ẹyi! *interj.* Yes, Sir! Yes, Madam! (a respectful reply, employed only by males.) *See* Hẹ.

Ẹyín, *s.* egg.—Ẹyín ni idi akukọ, "The egg becomes a cock."

Ẹyín, *s.* coal, charcoal.

Ẹyìn, *s.* the ripe palm-nut, from which the yellow palm-oil is made.

Ẹyinjú, *s.* the eye-ball.

Ẹyinkoló, Ẹrinkoló, *s.* the evacuations of the worm Ekoló.

Ẹyinògi, *s.* starch (of Indian corn).

Ẹyón, Kẹyọ́n, *s.* disease under the toes, produced by walking barefoot on wet ground.

F.

FÁ, *v. a.* to wipe, shave, clean, scrape.—Mo fá 'ri ọmmọ mi, "I shave my child's head."—Akò le ifá 'ri lẹhin olorí, "You cannot shave a man's head in his absence."

FÁ *followed by* ILLẸ (ground), to gather earth into small heaps (for the purpose of cultivation).—Illẹ oko ti awọn àgbẹ fá ọ pò, "The ground which the farmers have prepared is sufficient."

. . . . . LÁ (lick), to lick up, lap.—Imogunjuọ li âfi ifá ọbbẹ lá, "With the fore-finger one licks up the palaver-sauce."

FÀ, *v. a.* and *n.* to draw, lead, pull; crawl (as a snail); be viscous; ebb, abate, diminish.

FÀ *followed by* MỌRA (mọ-ara, close to the body), to embrace.

. . . . . SẸHIN (si-ẹhin, towards the back), to draw back.—Iwọ fà iggi sẹhin, "You draw the wood back."

. . . . . TÌ (aside), to draw aside.—Fà eyi ti akò fẹ tì si apakan, "Draw that which we don't want aside."

FÀ, FÀTI, *adv.* freely, without restraint; leisurely; exceedingly.—Arin fà li oju akẹgan, ayan kaṣa li oju abu 'ni, abu 'ni kò li okowo ni ille, "A man walks at his ease in the presence of his defamer; a man steps proudly in the presence of his abuser; (when he knows that) neither of them has (*lit.* the abuser has not) twenty cowries in his house."

FADAKÀ, *s.* silver.—Fadakà babba ojé, wura babba idẹ, "Silver is the father of lead, gold is the father of brass."

FAJERE, *s.* the dawn. (So called by the Mahommedans.)

FAJURO (fa-oju-ro), *v. n.* to look sad, be displeased.

FARI (fá-ori), *v. a.* to shave the head.

FÀRI, *s.* display, parade, boast.

Faseiiìn, *v. n.* to draw or keep back, abstain from.

Fàti, *v. n.* to draw aside, keep aside.—Bi nwọn kò ba fẹ ọ́ ni ìsọ nwọn fàti si apakan, "If they do not want you in their company, go aside."

Fatellè, *s.* a small canoe.

Fé, *adv.* for ever; long, a long time.—Kanrinkanrin fé, "A very long time."

Febipa, Debipa, *v. a.* to famish.

Fefé, *s.* confident boasting.

Fere, *s.* asthma.

Fère, *v. a.* to sip.

Fère, Ifère, *s.* flute, trumpet.

Ferese, *s.* air-hole, aperture in a house, window.

Feriballe (fi-erì-ba-ille), *v. n.* to surrender (*lit.* to put down the head), submit to; worship, adore.

Feribọ̀, Foribọ̀ (—bọ), *v. n.* to venture, dare.—Ipọn ri iku o feribọ ọ, "The spoon is not afraid of scalding water; (*lit.* seeing death, ventures its head into it)."

Feritì, Foriti (fi-ori-tì), *v. a.* to endure; persevere.

Fetisi (—eti-si), *v. a.* to listen, hearken.

Fetisille (—illẹ), *v. n.* to listen, incline the ear, listen with great attention.

Fẹ́, *v. a.* to agree, be willing, like, love; consent, want, wish, incline, desire; woo, court.

Fẹ́ *followed by* Jẹ (eat), *v. a.* to seek for something to eat; to take meals.

. . . . . Kùn (deficient), *v. a.* to miss a thing, lose.—Mo fẹ ewurẹ mi kùn ni ijẹtta, "I missed my goat three days ago."

Fẹ́, *v. n.* to blow (as the wind); love, wish, will, consent.—Afẹfẹ nfẹ ara tutù, "The wind blows; the body is cool."

Fẹ́, *v. a.* to fan, winnow, blow the fire.—Ewìri ni ifẹ ina agbẹdẹ, "The bellows blow the blacksmith's fire."

Fẹ̀, *v. n.* distort the face at work; breathe heavily.

Fẹfẹ, Ferefere, *adv.* nearly (used of time).—Ọjọ wa kùn fẹfẹ, "Few of our days remain."

Fẽfẹ (fẹ-efẹ), *v. a.* to seek occasion to find fault; be censorious.

Fẹ̀hinti (fi-ẹhin-ti), *v. n.* to recline, lean the back on.

Fẹ́-idi, *v. a.* to investigate a secret matter.

Fẹjẹfẹjẹ, food, provision, subsistence.

Fẹju (fẹ-oju), *v. n.* to blow much, blow vehemently.

Fẹjú, *v. n.* to look sternly or with distortion of the face. —Afẹju toto kọ mọ ọkọnri, "(Much) gesticulation does not prove manliness."

Fẹlẹfẹlẹ, *adj.* soft, of fine and delicate texture.

Fẹlẹfẹlẹ, Bẹlẹbẹlẹ, *adj.* thin and flat, elastic.

Fẹnnukonu (fi-ẹnnu-ko-ẹnnu), *v. a.* to kiss; agree.

Fẹnnusi (—si), *v. a.* to answer, reply to; meddle with.

Fẹrẹ, *adj.* light, not heavy; *adv.* almost, nearly.

Fẹ-rekọja, *v. n.* to blow vehemently.—Afẹfẹ anna fẹrekọja, "The wind of yesterday blew beyond measure."

Fẹri, *v. n.* to be less hot, cool a little.

Fi, *verbal prefix*, used only in composition, conveying the idea of putting, or leaving in a place. It gives a definite verbal meaning to the word in conjunction with which it is employed; *e.g.* Fi aṣọ sillẹ, "Put the clothes down."—O fi mi si oko, "He left me in the farm." The *i* often is contracted; *e.g.* Fetisi, for Fi-etisi, to listen to, incline the ear.

Fi *followed by* Balle (ba-illẹ, to touch the ground) *v. a.* to do away with, to put away.

. . . . . Bọ (dip), *v. a.* to soak, steep, dip.

. . . . . Bun (give), *v. n.* give, grant.

. . . . . Ẹran-rubọ, *v. a.* to sacrifice a beast.

. . . . . Foju aiye (fu-oju-aiye, to give up to the world), *v. a.* to deliver up to be gazed upon by the public.

. . . . . Fun (give), *v. a.* to give to, to offer.

. . . . . Funi (give to one). *v. a*, to give, to present to one.

Fi *followed by* Gbona (gbo-ina, at the fire), *v. a.* to warm a thing at the fire.

. . . . . Há (suspend), *v. a.* to hook on, hang on a pin or between a forked stick.

. . . . . Hàn (appear), *v. a.* to show, exhibit, reveal, discover; direct.

. . . . . Jì (to), *v. a.* to forgive, give as a favour.

. . . . . Jewọ aiye (jẹ-ewọ-aiye, a prohibition to the world), *v. a.* to condemn to death, deprive of the privileges of life.

. . . . . Jóna (burn), *v. a.* to burn in the fire; scorch; consume to ashes.

. . . . . Jẹ (eat), *v. a.* to eat, devour; make a king, or headman; place in post of authority; reign, govern.

. . . . . Kà (upon), *v. a.* to place one thing upon another.

. . . . . Kọ́ (hang), *v. a.* to hang up on a pin, rope, or hook; hook on.

. . . . . Kọ́n *or* Kún (addition), *v. a.* to add to, augment.

. . . . . Lé (place), *v. a.* to put, lay upon; deliver up.—Fi kinni na lé mi lọwọ, "Deliver that into my hand."

. . . . . Mọ́ (on), *v. a.* to suspect; attach to.—Ọkọnri na fi òran na mọ mi, "The man suspects me of that matter."

. . . . . Ọwọ-tá (touch slightly with the hand), *v. a.* to search slightly; touch carelessly.

. . . . . Ré (curse), *v. a.* to curse, execrate; imprecate.

. . . . . Rò (swing), *v. a.* to hang, suspend.

. . . . . Rọ́ (sprain), *v. a.* to sprain.

. . . . . Rọ́n (chew), *v. a.* to devour; masticate: Ron (dip), *v. a.* to dip into sauce.

. . . . . Rubọ (ru-ẹbọ, make sacrifice), *v. a.* to sacrifice.

Fi *followed by* San (pay), *v. a.* to estimate, value.

. . . . . San-owo-kan (estimate at a cowry), *v. a.* to contemn, treat with contemptuous silence.—Iwọ kò dá mi li ohùn, o fi mi san owokan, "You did not answer me, you despised me."

. . . . . Si (to), *v. a.* to put, add to.—Fi omi diẹ̀ si i, "Put a little water to it."

. . . . . Sillẹ (si-illẹ, to the ground), *v. a.* to put down; acquit, release, leave, forsake.

. . . . . Sinọ (si-inọ, to the mind), *v. a.* to put into; keep in mind, harbour in the mind.—Fi eyi sinọ rẹ̀, "Put this into it."

. . . . . Sin *or* Sinsin (secretly), *v. a.* to hide so as not to be traced in any way, conceal.

. . . . . Sọlle (sọ-illẹ, dash on the ground), *v. a.* to strike down; lay the foundation of a house.

. . . . . Sọ̀n (accuse), *v. a.* to accuse, complain of.

. . . . . Ṣe (do), *v. a.* to change, constitute, appoint, establish.

. . . . . Ṣelleyà (ṣe-ẹleyà, to ridicule), *v. a.* to ridicule, mock.—Ma fi mi ṣelleyà, "Do not mock me."

. . . . . Ṣessin (ṣe-ẹssin, cause disgrace), *v. a.* to despise, bring into public disgrace.

. . . . . Ṣura (ṣu-ara, collect near), *v. a.* to treasure up, lay by.

. . . . . Tì (by), *v. a.* lean against; suspend a matter; fix finally.

. . . . . Tọrẹ (ta-ọrẹ, detach a gift), *v. a.* to give away as a present, make a present of.

. . . . . Wé (twist), *v. a.* to compare, resemble, illustrate; enwrap.

Fì, *v. a.* to swing, wave to and fro, be unsteady, incline to one side.—Iggi ti mo rù fì siwaju, ṣọn ọ ṣehin diẹ̀,

"The wood which I am carrying is too far forward; push it back a little."

Fi, *aux. v.* were, did.—Nigbati iwọ yio ha fi lọ, ta li o wí fun, "When you were going, whom did you tell?"—Nigbati ofi fi fun mi, iwọ kò ri i, "When he gave (*lit.* did give) it to me, did not you see it?"

Fi, *prep.* by, to, with.

Fidiballẹ (idi-ba-illẹ), *v. n.* to sit down.

Fifaya, *adj.* torn, rent in pieces.

Fífí, Finfin, *adv.* dimly, darkly; *s.* the dawn, twilight.

Fifọ́, *adj.* blind; broken as a vessel.

Fi-fun, *s.* Fun-fun, *adj.* whiteness, the white part; *adj.* white.

Fifuni, *v. a.* to grant, vouchsafe, give.

Fi-kànnakanna, *v. a.* to sling a sling.

Filla, *s.* a cap, country cap like a night cap. Filla Abeti, Eti Ajá, a cap with two flaps for the ears. Filla Jofọlọ, a hunter's cap.

Fin, *v. a.* to engrave, mark calabashes or bowls; fill a hole with smoke, smother; seek so as to find out something.

Fìna, *s.* a thin piece of leather cut length-wise (such as is inserted in the handle of an umbrella).

Finiga, *s.* (*Eng.*), vinegar.

Finju (fin-oju), *v. n.* to be clean, neat, snuggy, tidy.

Finran (—ọran), *v. n.* to aggress, seek occasion for dispute.

Fiofio, *adv.* exceedingly high, (conjoined with the adjective Ga).—Ille giga fiofio, "An exceedingly high house."

Firi, *adv.* far, greatly, much; qualifying verbal adjectives.—Ille yi ga jù tiwa lọ firi, "This house is much higher than ours."

Fitilla, *s.* lamp.

Fiyedenọ́ (fi-iye-de-inọ́), *v. a.* to be patient under vexation or grievances.

Fiyesi (fi-iye-si), *v. a.* to attend to.—Fiyesi ohun ti o nṣe, "Mind what you are doing."

Fiyesini (fi-iye-si-ni), *v. n.* vouchsafe.

Fò, *v. n.* To fly (as a bird), jump, skip, leap; beat (as the heart from fear), pass or break off (as rainy clouds), pass over.—`Ojo o fò, "The rain passes off."—Aiya fò mi, "My heart beats."

Fo, *v. a.* to feel (emptiness or loneliness).—Ofo ọmmọ mi fo mi," I feel loneliness on account of my child's absence."

Fofó, *s.* foam.—Fofó fo li oju omi, "The foam floats on the surface of the water."

Fòfo, *adv.* glittering, dazzling.—Wura njò fòfo ninọ awo fadaka, "The gilding inside the silver plate glistens."

Fojisọ̀n (fi-oji-sọ̀n), Foji *followed by* Sọ̀n, *v. a.* to sue or accuse for adultery.

Fojudi, (fi-ojudi), *v. a.* to be saucy, to be insolent.

Foju-kan-wò (fi—), *v. a.* to squint.

Foju-pè (fi—), *v. a.* to wink with the eye, beckon.

Foju-to (fi—), *v. a.* to superintend.

Fojusi (fi—), *v. a.* to attend to.

Fòlofólo, *s.* the lungs, the lights.

Foriballẹ (fi-ori-ba-illẹ), *v. n.* to bow the head, submit; adore, worship.

Fori-sí, *v. a.* to pay attention to.

Foreṣiggi (fi-ore-ṣe-iggi), *s.* an ungrateful person; one who does not acknowledge kindness, but returns evil for good.

Foritì, Feritì (fi—), *v. a.* to endure, persevere.

Fosokè, (fo-si-oke), *v. n.* to jump, skip, float.—Ommọde fosokè fun ayọ̀, "The child jumped for joy."

Fòya, *v. n.* to fear, be dismayed.—Mo fòya jojọ, "I was very much afraid."

Fọ̀, *v. a.* to wash clothes; wash by rubbing or scrubbing, rub hard with water and a brush or the fibres of plants; speak, talk a language.

Fọ̀, *v. a.* and *n.* to break a vessel; destroy a town or

nation by war; reduce to a state of confusion; ache (as the head); be blind.—Ogun li ọ fọ Igbó Egba ati ilẹ Yoruba, "War destroyed the Yoruba and the Ẹgba country."—Mo sọrọ titi ori nfọ mi, "I spoke so long that my head ached."

Fọ *followed by* Pẹtẹpẹtẹ, *v. a.* to destroy.

. . . . . Raúrau, *v. a.* to destroy entirely.—Nwọn fọ gbogbo rẹ̀ raurau, "They destroyed the whole entirely."

. . . . . Rúru, Túru, *v. a.* to destroy utterly.

. . . . . Yányan, *v. a.* to break to pieces.—Gbogbo ikoko ille nwọn li a fọ yányan, "We broke all the pots in their house to pieces."

Fọhùn (fọ̀-ohùn), *v. n.* to speak.—Aki igbelle ki ama fọhùn si 'ra ẹnni, "We cannot dwell in a house together without speaking one to another."

Fọju (fọ-oju), *v. n.* to be blind, be in the dark, be ignorant.

Fọlle (fọ́-ille), *v. a.* to break a house open, rob a house.

Fọnfọn, *adv.* soundly (qualifying the verb sùn).—Emi sùn fọnfọn, "I slept soundly."

Fọngbìn, Fọnrugbin, *v. a.* to sow, scatter, disperse.

Fọnka, *v. a.* to scatter, disperse.

Fọnu, *s.* an elastic tree used for bows.—Fi iggi fọnu hàn mi, "Show me the fọnu tree."

Fọnná, *v. a.* to take fire from the hearth.

Fọnnahan, *v. a.* to guide, show the way.—Fọnnahan mi ki nma wọ̀ igbẹ, "Show me the way, that I may not err;" (*lit.* go into the bush).

Fọnnu, *v. n.* to boast, brag.—Ẹnni ti fọnnu pọ̀ kò le iṣe nkan, "He who boasts much can do very little."

Fọwọbà, Fọwọkan (fi-ọwọ-ba), *v. a.* to touch, feel with the hand.—Ma fọwọbà a, "Do not touch it."

Fọwọkọ́ (fi-ọwọ-kọ), *v. a.* to embrace, hook, go hand-in-hand.

Fọwọlé (—le), *v. a.* to take in hand, place the hand against or upon.—O fi ìja fun Ọlọrun jà fọwọlé ẹrán, "Leave the battle to God, and rest your head upon your hand;" a favourite proverb of one of the Yoruba Chiefs.

Fọwọlé-ẹrán, *v. n.* to place the hand against the temple while the elbow rests on the thigh or on the table.

Fọwọranọ, *interj.* Hush! Patience!—Fọwọranọ, ma jẹ ki ọ̀ran na ki o dọn 'wọ, "Be patient, let not the matter grieve you."

Fũ, *adv.* at once, quickly (qualifying Dide, to arise).—Dide fũ, "Arise quickly."

Fujà, *s.* brag, empty proud boasting.—Maṣe fujà mọ, "Do not boast any more."

Fukẹfukẹ, *adv.* pit-a-pat (used with the verb njó, "to palpitate," to describe the increased action of the heart produced by running).—Aiya mi njó fukẹfukẹ, "My heart is palpitating."

Fulẹ́, *adj.* soft.

Fulẹfulẹ, *adv.* softly.

Fulufulu, *s.* the leaves which enclose a head of Indian corn (sometimes called Epo, Aṣọ); a term usually applied to it when ripe and dry.

Fun, Fu, *prep.* for, to, on behalf of.—Ṣe kinni yi fun mi, "Do this thing for me."—O wi fun mi, "He told it to me."—Ofi fun mi, "He gave it to me." Often used elliptically.—Fun mi, "(Give) to me."—O fun mi li aṣọ meji, "He (gave) me two pieces of cloth."—Fun u li owo ọjà rẹ̀, "(Give) him money for his goods."

Fun, Fu, *followed by* Niṣẹṣe, *v. a.* to employ, to give one work to do.

Fun, *v. a.* to be white.—Owu na fun rekọja, "The cotton is exceedingly white."

Funfun, Fufun, *adj.* white.

Funlẹ-fọlọrun (fun-illẹ, fun-ọlọrun, *lit.* for the earth's sake and for God's), *adv.* of one's own accord, of one's

own choice.—Mo ṣe e funlẹ́-fọlọrun, "I do it of my own choice."

Fun, Fọn, *v. a.* to strew, scatter, sew; squeeze, choke, bind tight.

Fun-kọn, Fọnkọn (fun-ikọn), *v. a.* to discharge mucus.

Fun-ọmmọ, Fun-wàra, *v. a.* to milk.

Fun, Fọn, *v. n.* to grow thin, abate.—Ọmmọ na fun pọju, "The child is very thin."

Fura (fu-ara), *v. n.* to be suspicious.—O nfura bi ẹlẹfọ tẹ̀ttẹ, "He is as suspicious as the seller of the herb tẹ̀ttẹ."

Fúra, Fúla, *s.* a cool beverage made from Indian corn or rice mixed with honey.

Fúru, *adv.* silently, quietly.

Futẹfutẹ, *adv.* easily (used with the verb já, "to break," to describe the ease with which any fragile texture is torn).—Aṣọ nja futẹfutẹ, "The cloth tears very easily."

Fuyẹ, *adj.* light, not heavy.—Ẹru ti emi fuyẹ ju ti rẹ lọ, "My load is lighter than yours."

G.

Gã̀, *s.* a title of office.

Ga, *v. n.* to be high, tall, lofty (qualified by the adverb fiofio, "very").—Iggi arere ga fiofio, "The arere tree is very lofty."

Gagaje, Adẹ̀rẹ-odò, *s.* a tree found near the water, many of whose roots are above ground.

Gága, *adv.* closely (qualifying the verb Há, to press or squeeze).—Àye há gága, "The room is crammed full."

Gagaló, *s.* stilts made of bamboo or other kind of wood, from six to twelve feet long, used by native showmen.—Gagaló ṣubu ọwọ tẹ̀ ọpakọ̀, "(When the man on the) stilt falls, then the hand (of another) gets possession of the bamboo (of which the stilt was made);" applied to any aspirant who monopolises for awhile some desired object, which, on his overthrow,

falls into the hand of some one else; *Cf.* 'Pride will have a fall.'

Gallà, *s.* deer, stag.

Gamugamú, *s.* a long sharp hatchet used by warriors.

Gán, *v. a.* to sew coarsely; cut a forest, strike with the point of a thing; take by little at a time.—Gán aṣọ yi fun mi, "Stitch this cloth for me."—E 'ma gán ọbbẹ̀, "Do not dip your sop too deep into the dish; (*lit.* Dip the sauce by little)."—Awa ngán igbó, "We are cutting a forest."—Iwọ gán mi li okoto, "You struck me with the point of your top."

Gàn, *v. a.* to contemn, despise, backbite.—Ẹnniti a kò fẹ li a igàn, "He who is not loved will be despised."

Gan, Gangan, *adv.* upright, straight, exactly, perpendicularly; the middle of the day; very.—Balogun duro gangan loju ogun, "The war-chief stood upright in the face of battle."—Alejò bá mì li ọssan gangan, "A stranger came to me in the middle of the day."—Ọbbẹ mú gangan, "The knife is very sharp."

Gángan, *s.* a small bit or drop (applied to soup, sauce, or stew).—Bù omitoro gángan si i fun mi, "Give me a little more soup."—Ṣọn gángan le e li ọwọ́, "Give him a small bit."

Gangan, *s.* drum, war drum.—Gangan kò ni ṣaworo, "The gangan is destitute of ornament (*lit.* bells)."

Gànganrangan, *adj.* very large; bulky and high.—Akukọ gànganrangan, "A very large cock."

Ganigani, *s.* a despiser, contemner.

Ganran, *adv.* straight, direct.—Ma lọ li ọkankan ganran, "Go on straight forward."

Gãri, *s.* saddle. (This word seems to have been borrowed from the Haussa or Nufi.)

Gariki, Ganiki, *s.* (*Haussa*) shield.

Gbá, *v. a.* and *n.* to sweep, cleanse; slap, strike with a stick or something flat; drift.—Iggi ngbá kiri ninọ omi, "The stick is drifting about in the water."

GBÁ *followed by* KIRI (about) to be driven or tossed about."

. . . . . MỌRA (close to the body), *v. a.* to embrace.

. . . . . MÚ, *v. a.* to hold, to grasp, gripe, seize.—Maṣe gbá ẹnniti ọ yọ ọbbẹ mú, "Do not lay hold of a man who has drawn a knife."

GBÀ, *v. a.* to take, admit, deliver, save, rescue; receive; help; strain; wrap in leaves.

GBÀ *followed by* ADURÀ (prayer), *v. n.* to pray to God; (not applicable to false gods).

. . . . . DULUMỌ̀ (slander), *v. a.* to slander, accuse falsely. *See* DULUMỌ̀.

. . . . . GBỌ́ (to hear), *v. a.* to believe, obey.

. . . . . IDARAYÁ (exercise), *v. n.* to take exercise.

. . . . . LÀ (to save), *v. a.* to save, rescue, deliver.—Nigbatí mo bọ sinọ omi, apoti tí mo dimu li ọ́ gbà mi là, "When I fell into the water, the box which I held saved me."

. . . . . LẸJJẸ̀ (ni-ẹjjẹ, by blood), *v. a.* to bleed, cup. — Onisẹgun gba ọkọnri na lẹjjẹ, "The doctor cupped the man."

. . . . . LỌWỌ (by the hand), *v. a.* to help, deliver; shake hands.—Gbà mi lọwọ, "Shake my hand."

. . . . . NIYANJU (ni-iyanju, encouragement), *v. a.* to encourage, exhort.

. . . . . PADA (back or return), *v. a.* to receive back.—Gbà adá rẹ pada, "Take your billhook back."

GBA, *adv.* loudly, (describing the sound produced by slamming a door).—Mo se illẹkùn o ró gbà, "The door slammed when I shut it."

Gbagbandidi, *s.* a dry uncut calabash.

Gbà-gba-rọ, *s.* the edges of the roof projecting over the walls, eaves.

Gbagbé (gba-igbe, to receive oblivion), *v. a.* to forget, neglect.

Gbaì, *adv.* very, vociferously, loquaciously.—Obiri na nsọ̀ gbaì, "The woman is always brawling."

Gbajá (gba-ọjá), *v. n.* to bind oneself with a girdle.

Gbajamọ̀, *s.* trade of a barber.

Gbajẹ, Gbẹjjẹ (gbà-ẹjjẹ), *v. a.* to take blood, cup, bleed.

Gbajumọ̀ (—oju-mọ), *adj.* neat, decent, clean (applicable to persons only).—Gbajumọ̀ enia, "He is a tidy person."

Gbako, *adv.* exactly, fitly, suitably, precisely.—Mo gbe ibẹ̀ li ọdun kan gbako, "I remained there exactly one year."

Gballẹ̀, Gbillẹ̀ (gbà-illẹ), *v. n.* to overspread, increase, extend.

Gbámgbam, *adv.* tightly, compactly.—Dì oketè rẹ gbamgbam, "Tie your load together tightly."

Gbàngan, *s.* a spacious airy room, hall.

Gbangba, *s.* a plain, open place; demonstration; *adj.* plain, open, evident.

Gbaní, Igbaní, *s.* (properly) a span, (used also to signify) a cubit.—Mo lù aṣọ na ni gbaní meji, "I gave two measures to the cloth."

Gbãra, *v. a.* to boil slightly, parboil.

Gbatì (gba-tì), *v. a.* to crowd after.

Gbàwẹ (gba-aìwẹ), *v. n.* to mourn for the dead; fast.

Gbé, *v. a.* and *n.* (*primary idea*, to lift), to move, accomplish; be, abide; be lost, perish.—Aki idá ọwọ́ lé ohun tí akò le igbé, "A thing which cannot be accomplished (*lit.* lifted) should never be undertaken."—Igbó li eranko igbé, "Beasts inhabit the forest."—Ọmmọ mi gbé, "My child is lost."

GBÉ *followed by* GA (to be high), *v. a.* to raise or lift up, magnify, exalt, make much of, advance in rank.

. . . . . HÁ (to suspend), *v. a.* to hang or place upon.—Gbé ẹrù mi há li ọri pàlaka, "Suspend my load upon the bough of the tree."

. . . . . KÀ (upon) *v. a.* to set or place upon.—Gbé apotí kà ara wọn, "Place the boxes one upon another."

. . . . . KALLẸ (upon the ground), *v. a.* to put down.—Emi kò fẹ igbé agbọ̀n mi kallẹ, "I do not wish to put down my basket."

. . . . . KURÒ (away) *v. a.* to take from, remove.—Gbé okuta kurò li oju ọ̀nna, "Remove the stone out of the way."

. . . . . MÌ (to swallow), *v. a.* and *n.* to swallow, absorb, be lost in the midst of other things.—Adirẹ gbé owokan mì, "The fowl has swallowed a cowry."

. . . . . SOKE (si-oke, on top), *v. a.* to lift up, hoist, set up, exalt, magnify; support.

. . . . . ṢANLẸ (ṣan-illẹ, to dash), *v. a.* to dash with violence.—Ekute ille ni ti ẹnniti ọ pa on kò dọ̀n on tó ti ẹnniti ó gbé on ṣanlẹ, "The rat said, 'I do not feel so much offended with the man who killed me, as with him who dashed me on the ground afterwards:'" (*i.e.* who added insult to the injury).

GBÈ, *v. n.* to be contiguous, advantageous, helpful to; annex; be difficult.—Nwọn kọ́ ille gbè ara wọn, "The houses are built close to each other."—Ohun ẹlẹgẹ́ kì igbè ibajẹ, "A delicate thing is easily (*lit.* not difficult to be) injured."

Gbé, *conj.* that. (This particle gives the force of the past tense to the verb which it precedes.)—Niwaju ãfin li awa gbé kò 'ra wa, "It was in the front of the palace that we met one another."

Gbedè (gbọ́-ede), *v. n.* to understand a language; know; be sagacious.

Gbedegbẹyò (—gbọ-ẹyọ), *s.* an interpreter.

Gbere, *s.* leave-taking, farewell, salutation.

Gbèro (gba-ìro), *v. a.* to consider, intend, purpose, calculate, reckon.

Gbẹ, *adj.* dry.—Omi gbẹ li odò Ṣòkori, "The Ṣokori brook is dry."

Gbẹ́, *v. n.* to sharpen (a stick); to make a noise, or cackle like a hen.

Gbẹdu, *s.* a drum beaten in honour of the king or great men.

Gbẹdugbẹdu, *adv.* extensively; covering a large space, as water.—Omi `Ogun kọ́n gbẹdugbẹdu, "The `Ogun water spreads extensively."

Gbèjjẹ (gba-ẹjjẹ), *v. a.* to bleed.

Gbẹkkẹle (gbe-ẹkkẹ-le), *v. a.* to trust or depend upon.

Gbẹnagbẹna (gbẹ́-ọnna), *s.* a carpenter, sawyer; one who works in wood.

Gbẹngbẹ, *adv.* flatly, evenly.—Ọ tẹ́ aìya gbẹngbẹ, "He has a well-expanded chest."

Gbèngbẹ, *adv.* largely.—Adirẹ gbèngbẹ igẹ̀, "A fowl with a large breast."

Gbèngbẹgbẹngbẹ, *adj.* very large, bulky, fat, heavy; (applied to fowls or other birds.)

Gbẹssan (gba-ẹssan), *v. a.* to take vengeance, revenge, retaliate.

Gbèṣẹ (gba-ẹṣẹ), *v. n.* to incur guilt.

Gbi-gbà, *verbal adj.* that which is to be received, folded in leaves, or strained.

Gbí-gbe, *verbal adj.* that which is to be carried; *s.* a loss.

Gbi-gbó, *verbal adj.* that which is ripe; *s.* maturity.

Gbigbọ, *verbal adj.* that which may be heard; *s.* a hearing.

Gbihìn, Gbọìn, (gbọ-ihìn), *v. n.* to hear news.

Gbija (gbè-ija), *v. a.* to defend, take one's part.

Gbìmọran, Gbìmo, to counsel, think, consider, meditate.

Gbin, *v. n.* to breathe with difficulty.

Gbìn, Gbì, *v. a.* to plant, sow.

Gbiná (gba-iná), *v. n.* to catch fire, kindle.

Gbingbindò, *s.* the name of a tree found near the water, whose fruit is eaten only in time of famine.—Onille nje eso gbingbindò alejò ni ki aṣe on li ọwọ́ kan èwa, "(Though) the master (of the house) may be obliged to live upon gbingbindò fruit, (yet) the guest expects to be supplied with a handful of maize (at the very least);" said of those who are unreasonable in their demands.

Gbingbinikì, *adj.* stout, bulky, huge; *s.* bulk, corpulency.—Ọbbatalla gbingbinikì, "The huge Ọbbatalla."

Gbinikọ́n, *v. n.* to fester, rankle.

Gbìro, Gbèro (gba-ìro), *v. a.* to reckon, calculate.

Gbiyele, Gbẹkkẹle (gbe-iye-le) (ẹkkẹ), *v. a.* to rely on, to trust.—Ma gbiyele ogún ti ọwọ ẹnni ni itó 'ni, "Depend not on an inheritance; what one gains (by industry) is sufficient."

Gbó, *v. n.* to ripen, come to maturity; old, worn out.

Gbo, *v. a.* to bark.

Gbo *followed by* Lẹnnu (ni-ẹnnu, at the mouth), *v. a.* to contradict.

Gbodogí, *s.* the yaws.

Gbòdogi, *s.* the name of a plant.

Gbogbo, *adj.* all, every, the whole.

Gbọ́ihìn (gbọ-ihin), *v. n.* to hear news.

Gbohùngbohun (gba-ohun), *s.* the echo.—Bi ake iggi ni igbo gbohungbohun agbà a, "When a tree is cut in the forest the echo repeats the sound."

Gbojú (gbo-oju), *v. n.* to be impudent, daring, fierce, bold.

Gbojule (gbe-oju-le), *v. a.* to fix the eye upon; to put confidence or trust in.

Gbolohùn (gbọ-ni-ohun), *s.* a word, a mere word.—Mọ fọ gbolohùn kan, "I spoke a single word."

Gboná (gbo-ina), *v. n.* to be warm, hot.

Gbòngbo, *s.* root; bottom of a matter.

Gbonu (gbo-ẹnnu), *v. n.* to deny, insist on in opposition to advice.

Gbòro, *adj.* wide, broad.

Gbóro, Igbóro, *s.* a snare for beasts.

Gbọnju, *v. n.* to arrive at an age when the memory begins to develope itself; (a term marking a particular period of childhood.)

Gbọ́, *v. n.* to hear, attend, listen.

Gbọ̀, *v. n.* to flourish, grow luxuriantly.

Gbọddọ̀, *aux. v.* dare not, shall not, must not.

Gbọ́n, *v. n.* to be wise, clever, sensible, cunning, crafty.—Ẹnniti ọ́ gbọ́n ju 'ni lọ ni itẹ̀ 'ni ni Ifa, "(The priest) who is more crafty than another, induces him to adopt the worship of Ifa."

Gbọ́n, *v. n.* to bale out water; strike with a stick or fist.

Gbọ́n *followed by* Lẹsẹ (ni-ẹsẹ, fist), *v. a.* to smite with the fist, box.

Gbọ̀n, *v. n.* to shake violently, be in adverse circumstances, agitate.—Mọ gbọ̀n li ọwọ mọ gbọ̀n lẹssẹ temi tan, "I am reduced to extreme poverty; (*lit.* My hands and feet are shaken.")

Gbọ̀n *followed by* Kànakana, *v. a.* to sling.

. . . . . Lọ, *v. a.* to surpass, exceed.—On gbọ̀n mi lọ, "He is greater than I."

Gbọ̀n, *v. a.* to move to tears.—Ekún gbọ̀n mi, "I was moved to tears."

Gbọngbọn, *adv.* very (applied to depth).—Kòto na jìn gbọngbọn, "The pit is very deep."

Gbòngbọn-Gbọngbọn, *adj.* clumsy.

Gbòro, *s.* sprouts of the pumpkin, called also Iṣi.

Gbọrọ, *adj.* long and slender.—Iggi gbọrọ, "A long slender stick."

Gburó (gbọ-iro), *v. a.* to hear of.—Awa gburó wọn lanna, "We heard of them yesterday."

Gburu, *adv.* in torrents, violently, without cessation.—Ojo nrọ̀ gburu, "The rain pours in torrents."

Gọ́, *v. a.* to puzzle, perplex.—Ọran na gọ mi jọjọ, "That word puzzled me very much."

Gọ̀, *adj.* stupid, dull.

Gọ, *v. n.* to be long and slender (as grass); stoop, hide in a stooping position.—Ọ gọ lẹhin okuta nla, "He hid himself behind the large rock."

Gòggọ, *s.* horse's mane; casting of lots (a children's game played with pieces of grass, of which one is bent: he who draws the bent one is called guilty); a hooked stick used for plucking fruit off trees.

Gọggọwu, *s.* a large country cloth, a sheet.

Gọ̀ìgọ̀ì, *adv.* untidily, sluggishly.

Gọmbọ́, *s.* a small iron spoon used for retailing snuff.

Gudẹgudẹ, *s.* cloudiness, damp atmosphere.—Gudẹgudẹ kò jẹ õrun ki ọ ràn, "Clouds prevent the sun from shining."

Gùdugúdu, *s.* a poisonous wild yam.—Gùdugúdu kan li egbò kanrinkanrin, "The gùdugúdu is very acid at the root."—Gùdugúdu ko ṣe ibẹ elubọ́, "The gùdugúdu will not do to be made into flour."

Gúdugudu, *s.* a kind of small drum producing a tenor sound.

Gùdugudu, *adv.* in a scrambling way.

Gùffẹ, *v. n.* to belch, eruct.

Gún, Gú, *v. a.* to beat, pound, stick with a pointed thing, pierce; *v. n.* to come to harbour, anchor, land.—Ọkkọ̀ meji gún loni, "Two vessels arrived to-day."

Gùn, Gù, *adj.* long; *v. a.* to mount.

Gunlẹ (gun-illẹ), *v. n.* to land; run ashore; run aground.

Gunrọn (—irọn), *v. n.* to recline on a cushion.

Gunugunu, *s.* the turkey buzzard.

Gunyẹ́ (gun-iyẹ), *v. n.* to be fledged.—Awọn ọmmọ ẹiyẹ kò to ifò, sugbọn gbogbo wọn gunyẹ́, "All the young birds are fledged, but they cannot fly yet."

Gusù, *s.* (*Haussa*) south.

H.

Hà, *s.* amazement, astonishment.—Hà ṣe mi si ọ̀ran na, "I wondered at the matter."

Há, *v. a.* to lock, wattle a house, get entangled between woods or in a narrow passage, to be crowded or straitened.—Ayè há fu mi gága, "I am much straitened for room."

Há *followed by* Layè (ni-àye), *v. a.* to throng, squeeze, press for want of room.—Awọn enia há mi layè, nkò le iwọ̀ ille, "I am pressed by the people, I cannot go into the house."

. . . . . Mọ́, *v. a.* to lock, block up, keep in, enclose.

Ha, *v. a.* to bruise, scratch, scrape.

Ha, *adv.* indeed, then; (used emphatically in interrogative and negative sentences.)—Nkan wọnyin ha ri bẹhẹ bí, "Are these things indeed so?"—Nkan wọnyin kò ha ri bẹhẹ bá, "No indeed, they are not."

Há, *adv.* (*emphatic*) no indeed, (*always followed by* Bá).—Kì ihá ṣe emi bá, "Not I; no indeed."

Hã̀! *interj.* expression of surprise.

Hallẹ̀ (ha-illẹ), *v. n.* to boast, brag.

Hamọra (ha-mọ-ara), *v. n.* to put on armour, be encumbered.

Hán, *v. n.* to be unfruitful, sandy, worn out; *v. a.* to scrape gently.

Hàn, *v. n.* to appear, be in sight, be visible.

Han, *v. n.* to scream.—Ọmmọ de yi han goro, "This child gave a shrill scream."

Hán *followed by* Lẽmọ (ni-èmọ), *v. a.* to treat one badly.

Hànahana, Hànyihànyi, *adj.* coarse, rough, uneven.

Hànna, *s.* an idiot, madman, fool; a wicked person, a vile person.

Hantúru, *or* Hantú, *v. a.* (*Haussa*) to write.

He, *v. a.* to gather together things scattered, to pick up one by one.—Awa nhe erẽ li oko, "We are gathering beans in the farm."

Hẹ, Ẹ, *s.* Sir, Madam; (respectful answer made by females to elders or superiors).

Hẹyi, *s.* Sir, Madam; (respectful answer made by males to elders or superiors).

Hiia, *verbal adj.* that which is to be scraped; scraped.

Hiiá, *verbal adj.* narrow.

Hiie, *verbal adj.* that which is to be picked up.

Himọ, *verbal adj.* that which is to be stripped off, or peeled as the fibre of trees.

Hiihù, *s.* conduct, behaviour.

Hó, *v. n.* to boil, ferment, bubble, froth, foam; make a noise, shout.—Ọsẹ nhó putu, "The soap lathers well."

Hó, *v. a.* to peel off (the rind of yams or fruits).

Họ́, Há, *adj.* narrow, strait.—`Ọnna họ́, èssẹ kò gba eji, "The path is too narrow to admit two feet (side by side)."

Họ, *v. a.* and *n.* to scratch; peel off bark; run, turn tail.

Họ́, *adv.* not, (used often for Kọ́).

Hõ, *interj.* a contemptuous exclamation.

Họ̃nọ̃, *s.* a bird like the crow with white streaks on the head.

Họhù, Họwu, *interj.* a word expressing surprise.—Họhu! Iho ti ohù li eṣin akun u; (a play on the word Họhù untranslateable).

Họnrun (họn-orun), *v. n.* to snore.

Hù, *v. n.* to shoot, germinate; rot, as clothes, rope, or wood; come to notice.

Hù *followed by* ̀Iwa, Hùwa, *v. n.* to behave, conduct oneself.

Hú, *v. a.* to pull out of the ground, disinter that which was buried.

Hú *followed by* Iko, Huko, *v. n.* to cough.

Humò (hu-ìmọ), *v. n.* to think, meditate, originate a thought.

Hùn, *s.* the grunting of the pig; a contemptuous expression.

Hùwa (hu-ìwa), *v. See above,* Hu *followed by* Iwa.

Huyé (hù-iyẹ), *v. n.* to fledge.

I.

I, used as a nominal prefix, giving to the radical verb to which it is prefixed the signification of an action still in progress; *e. g.*,—*v.* Ba, to hide,—*s.* Iba, the act of hiding. *See* E.

I, *pron. obj. case,* (after a verb ending with *i*) him, her, it. —Mo fi iggi tì i, "I pushed it with a stick."—Kì i mọlle, "Press it down."

Ibá, *s.* a hit, the act of meeting, a coming in contact with; a lucky chance.—Ibá ti mo bá a kò ṣe ibá oju rere, "I did not meet him in a happy condition."

Ibá, *defect. v.* had, would have.—On ibá de emi alọ, "Had he come I would have gone."

Ibà, Igboná-ara (gbo-ina), *s.* fever.—Ibà li ọ dá mi bullẹ lati anná wá, "Fever has prostrated me since yesterday."

Iba, *s.* the act of hiding, ambuscade; the act of plaiting or weaving coarse grass into a mat.

Ibade, *s.* accordance, suitability.

Ibadí (iba-idi), *s.* hip, joint of the thigh.

Ibãfin, *s.* eunuchs. *See* Bãfin.

Ibaiyeje (ba-aiye-jẹ), *s.* the act of spoiling the world; a turning the world upside down.

Ibaje, (ba-je), *s.* the act of eating, associating, or dealing with.

Ibajé, *s.* the act of destroying, spoiling, or corrupting; injury, corruption.—Ibajé isu ni ibajé obbe. Enniti o se ibaje enia, o se ibajé ara rè, "The badness of the yam is (laid to) the badness of the knife (but it is soon discovered that it is the yam that is in fault; so) he who injures another (only) injures himself."

Ibaje-Ino, *s.* grief, sorrow.

Ibaka, *s.* mule.—O' ni ikà nino bi ibaka, "He is as stubborn as a mule."

Ibakasie, *s.* camel; also called Rakumi (*Haussa*).

Ballè (ba-illè), *s.* flow of a garment, the loose part of a dress, a train; quietness, settlement.

Ballè-òko, *s.* a stone's cast.

Ibalogun, Balogun (obba-ni-ogun), *s.* captain, head warrior, officer, war-chief.

Ibalogún-orun, *s.* centurion, captain of a hundred.

Ibalo (ba-lo), *s.* the act of going with; accompaniment.

Ibaluwè, *s.* a wash-house.—Ibaluwè gbé ille se bi àkurò, "A scullery is a part of the house, but (yet) it is (as wet as) a garden by the waterside."

Ibamolle (ba-mo-ille), *s.* ambuscade.

Ibanije (—enia-jé), *s.* the act of polluting or corrupting.

Ibanise (—se), *s.* the act of helping or acting with.

Ibanté, *s.* an apron worn by males; Ibanté Alayekan, *s.* a kind of narrow apron; Ibanté Etiajá, *s.* an apron made in imitation of a dog's ear; Ibanté Gambari, *s.* a kind of apron introduced from the Haussa country; Ibanté Olojumeji, *s.* a kind of apron with two openings; Ibanté Salalà, *s.* a superior kind of apron.—Salalà babba ibante, "Salala is the chief (*lit.* father) of all aprons."

Ibapade (ba-padé), *s.* a chance meeting.

Ibaptismu, *s.* (*Gr.*) baptism.

Ibare (ba-re), *s.* the state of being friendly with, friendship.

Ibasopò (—so-pò), *s.* communication, communion with.

Ibatan (—tan), *s.* a being related to, belonging to the line of a family ; relation, kindred.

Ibawi, Ibawijọ (wi-ẹjọ), *s.* the act of calling to judgment ; judgment ; rebuke.

Ibaṣọrun, Baṣọrun (ọbba-ṣe-ọrun), *s.* prime minister.

Ibagbe (ba-gbé), *s.* the act of living with, or dwelling together.

Ibeji (bi-èji), *s.* twins.

Ibepejẹ (ba-èpe-jẹ), *s.* oath-breaking, perjury.

`Ibere (bi-ère), *s.* inquiry.—`Ibere kì ijẹ ki ẹnni ki ó ṣìnna, ẹnni ti kò le ibère li o npọn 'ra rẹ li oju, "Inquiry saves a man from mistakes : he who makes no inquiry gets himself into trouble."

Ibẹ́, *adv.* there.

`Ibẹbbẹ, (bẹ-ẹbbẹ), *s.* prayer, supplication.

`Ibẹkkẹ, *s.* name of a bird.

Ibẹpẹ, Ṣĩbó, *s.* pawpaw tree and fruit.—Ọ há mọra bi ibẹpẹ, "He encumbers himself like the pawpaw tree (when laden with fruit)."

Ibẹrẹ (bẹ-èrẹ), *s.* beginning, commencement, stooping.

Ibẹru (bà-èru), *s.* fear, dread.

Ibẹrubojo (ba-ẹru-ba-ojo), *s.* fear, dread, trembling.—Ibẹrubojo ni mo fi pè e, "With fear and trembling I called him."

Ibẹtẹllẹ (bẹ-tẹ-illẹ), *s.* bribery, beggary.

`Ibẹwo, *s.* visitation, visit, a peeping at.

`Ibi, *s.* the act of pushing or vomiting, a violent push.

Ibi, *s.* evil, ill use, ill treatment.—Enia ki ise 'ni ni rere ki afi ibi ṣu u, "He who has done you a kindness should never be ill-used."

Ibi, *s.* inquiry, question ; place.

Ibí, *s.* birth, child-bearing.—Ibi kì iju ibi, bi ati bi ẹru li abi ọmmọ, "Birth does not differ from birth : as the freeman was born, so was the slave."

Ibille (bi-ille), *s.* one home-born, a domestic.

Ibillẹ (bi-illẹ), *s.* aborigines.

Ibí-mbi, *s.* as one is born, in a state of nature.

Ibinọ (bi-inọ), *s.* wrath, anger, rage, passion, vexation.—Ibinọ́ kò ṣe nkan fu 'ni sũru babba ìwa. Ibinọ́ ni iyọ ọfa li apó, ohùn rere ni iyọ obì li àpo, "Anger does nobody good: patience is the best (*lit.* father) of dispositions. Anger draws arrows from the quiver: good words draw kola nuts from the bag." *See* Obì.

Ibinọjẹ́, *s.* sorrow, regret, vexation, anger.

Ibĩrọgbọkú, *s.* couch, sofa.

Ibísi, *s.* increase, addition.

Ibò, *s.* breadth, width; a kind of banyan tree.

Ibó, *s.* the name of a trailing plant; and its fruit.

`Ibo, *s.* a casting of lots or dice, used by the priests in consulting the gods.

Ibojì, Bojì (ibi-ojì), *s.* grave, sepulchre; lair, den.

Ibojú (bo-oju), *s.* veil, covering for the face; cloak; dissimulation.

Ibojuwò (bẹ-oju-wò), *s.* visit, visitation, superintendence.

Ibọlọwọ (bọ-ni-ọwọ) *s.* a shaking of hands; freedom from.

Ibọn, *s.* gun, musket, pistol.—Ibọn kò ṣoro irà bi ẹtu, ijọ kan li ãra ibọn igba gbogbo li ãra ẹtu, ẹtu kò si ibọn di ọpá, "A gun is not so hard to buy as powder; (for) a gun is bought once for all (*lit.* one day), but powder must be bought again and again. Without powder a gun is nothing but a rod."

Ibọni, *s.* support, sustentation.

`Ibọsẹ (bọ-ẹsẹ), *s.* a common shoe or sandal with an upper leather; socks, stockings.

Ibọwọ, *s.* bracelet, armlet in general; applied also to gloves.

Ibomọlẹ (bò-mọ-illẹ), *s.* concealment, that which is to be concealed.

Iborí (bo-ori), *s.* cap, covering for the head.

`Ibọrisa (bọ-orisa), *s.* worship of idols, idolatry.

Iboye, Ibo, *s.* a climbing plant.

Ibú Ibúbu, *s.* side; breadth, diameter; abyss, channel; fall, abuse, curse.

Ibũbu, *adv.* sidewise, obliquely, alongshore.—Ibũbu li ãtù Okun, ododo li ãtù ʻỌssa, ibi ti a bá li ãtù Ọyán, "Alongshore you must navigate the ocean: down the channel you must navigate the (lagoon) Ọssa: where you please you may navigate the (river) Ọyan."

Ibu, *s.* abstraction of a part.

Ibujokó (ibi-ijoko), *s.* a dwelling-place, abode.

Ibuke, *s.* carver of posts and doors.

Ibukọ̀n (bu-kọ́n), *s.* adding to; a blessing, increase.—Ibukọ̀n ilẹ̀, ibukọ̀n ọjà ki ọ bá'ọ, "May the increase of the house and the increase of the market befal you!"

ʻIbukun (bù-kun), *s.* deficiency, subtraction.

Ibullẹ (ba-illẹ), *s.* a recumbent position.

Ibùn, *s.* the act of giving or rewarding; donation, presentation.

Ibura (bu-ara), *s.* oath, the act of swearing or taking oath.

Ibura-Eké, *s.* perjury, false swearing.

Iburú, *s.* wickedness, evil.

Ibusi (bu-si), *s.* an addition to, a blessing.

Ibuwọ́n (bu-wọn), *s.* aspersion, sprinkling.

Idá, *s.* creation, formation; cessation, division, a breaking, decision; payment of taxes; good health.

Ida, *s.* bees' wax, wax, tar; Ida-Eri, ear wax.

Idá, *s.* time, interval, season, a given space.—Ni idá yi anná o ti dé, "About this time yesterday he arrived."

Idà, *s.* cutlass, sword.

Idá-Assa, *s.* remnant from the loom, remnant, piece of cloth to patch with.

Idado, Adado, *s.* an island.

Ida-dúro, *s.* a being stopped or hindered, detention.

Idagìri, *s.* an alarm.

Idagùddẹ, *s.* cold, gloomy, damp weather.

Idahoro, *s.* the state of being desolate, desolation.

Idahùn, *s.* answer, reply.

Idají, Idameji (da-meji), *s.* half, moiety; a flaw in cloth.

Idajọ́ (da-ẹjọ), *s.* judgment, sentence pronounced.

Idajọ (da-jọ), *s.* a collecting, a collection, a putting together.

Idajọ-lù, *s.* the act of condemning.

Idakọja (da-kọja), *s.* the act of passing over a thing by lifting the foot over it, (as over a tree lying across the road).

Idakẹ, Idakkẹ, Idakẹ-jẹ, Idakẹ-rọrọ, *s.* rest, quietness; silence, stillness, a calm.

Idakkọró, *s.* anchor.

Ida-meji, *s.* half, moiety.

Ida-mẹrin, *s.* a fourth part, a quarter.

Ida-mẹwa, *s.* a tenth part.

Idamọ̀ran (da-mọ-ọran), *s.* a device, a plan.

Ida-mọ̀, *s.* a mistaken view, an opinion supposed correct and affirmed.

Ida-mú, *s.* the act of perplexing, perplexity, confusion.

Idán, *s.* sleight of hand; a joint, a knot of grass or straw; gloss, brightness; a piece of cloth sewn to the bottom of native trowsers.

Idána, *s.* a feast, the act of cooking.

Idande (da-ni-ide), *s.* redemption, the state of being redeemed from bondage.

Idanilara, Idaniloju (da-enia-li-ara) *s.* the act of disappointing, mortifying, or annoying; certainty, surety.

Idanrawò (dan-ara-wò), *s.* exercise, exertion.

Idan-wò, *s.* attempt, trial, temptation.

`Ida-pọ̀, *s.* mixture; union; communion, fellowship.

Idaran (da-ọ̀ran), *s.* transgression, offence, trespass.

Idaran-Ọbba, *s.* treason (*lit.* offence against the sovereign).

Ida-ra, *s.* goodness, beauty.

Idaraya, *s.* cheerfulness, liveliness; agility, activity.

Idariji (da-ori-ji), *s.* forgiveness, pardon.

Idarò (—arò), *s.* anxious concern, anxiety.

Idaọnsillẹ̀ (—aọn-si-illẹ), *s.* that which creates disease or pestilence.

Ida-ru-dà-pọ, *s.* the act of mingling in a confused mass, confusion.

Ida-si *s.* gleanings, remnants; officiousness.

Idasillẹ (si-illẹ), *s.* commencing, invention; ordinance.

Ida-ṣe, Adaṣe, *s.* venture, risk, hazard.

Ida-wò, *s.* consultation of the gods, or oracles.

Ida-wọ́, Ida-rọ́, *s.* iron dross.

Idawọpọ̀, *s.* a joining of hands together, union.

`Ide, *s.* the act of being confined, bondage, bond.

Idebipa, Ifebipa (da-ebi-pa), *s.* starvation.

Idehùn (de-ohun), *s.* bargain, agreement.

Idele (de-ille), *s.* guardianship; medicine for family use.

`Idena (de-ọnna), *s.* a resident officer who sees after the interest of his sovereign within the limit of his territory; the act of watching the road; ambuscade; custom-house; hinderance.

Ideri (de-ori), *s.* cover, lid.

Idetí (idi-eti), *s.* the temple of the head.

Idẹ, *s.* chase, game, hunting, baiting; setting a trap, tempting, decoying.

Idẹ, *s.* brass.

`Idẹ, *s.* the act of slackening, loosening, softening, or ripening; glass bottle holding from three to five gallons, called by sailors a demijohn.

Idẹbbi (da-ẹbbi), *s.* judgment, sentence.

Idẹgbẹ́ (dẹ-igbẹ́), *s.* a hunting, chase.

Idẹrù (dì-erù), *s.* *See* `Idi.

Idẹrubà (da-ẹru-ba), *s.* alarm; discouragement.

Idẹtí (dẹ-eti), *s.* inclination of the ear, listening, hearkening.

Idẹtì (di-etì), *s.* failure, inability to accomplish.

Idẹwò (dẹ-wo), *s.* temptation, trial, snare.

Idì, *s.* eagle.—Idì babba ẹiyẹ, idì babba akọsà, "The eagle is the prince of fowls; the eagle is the prince of birds of prey."

`Idi, Edì, the act of binding or packing; bundle; bud; sheaf.

Idí, *s.* waist, rump; cause, reason, conclusion, end; foundation; diminution.—Sọ idí rẹ̀ fun mi, "Tell me the reason."

Idí-agbado, Apo-agbado, *s.* a shock of corn.

Idi-de, *s.* the act of rising, resurrection.

Idiji (da-iji), *s.* fear, fright, alarm.

Idi-mú, *s.* grasp.

Idín, Idi, *s.* name of a tree, the root of which is chewed.

Idin, *s.* maggot.

Idinà (di-ọnna), *s.* that which shuts the road; hinderance, obstacle.

Idinọ́ (di-inọ), *s.* anger, passion.

Idinu (di-ẹnnu), *s.* the act of binding the mouth; fasting.

`Idi-po, *s.* union, unity, combination.

Idiròn (di-ọrọn), *s.* neck-band.

Idiron, *s.* the act of plaiting the hair.

Idiyele (da-iye-le), *s.* the act of estimating, valuation.

Idigbaró (da-igba-ro), *s.* continual standing, an erect position.

Idó, *s.* invasion, encampment, colonization; heap, copulation.

`Ido, `Idoro, *s.* the plant called the Indian shot.

Idodo, *s.* the navel.

Idofun, *s.* a kind of plum-tree.

`Idugbolu, Adugbolu, *s.* stumbling-block.

Iduro, *s.* erect position.

Idọkkọdúro, Idọkkọro (da-ọkkọ-dúro), *s.* cable, anchor.

Idọn, *s.* the bug.

Idọ́n, *s.* the act of sounding, a sound, cry as of a bird or beast.

`Idọn, *s.* sweetness, flavour, beauty, grace.

`Idugbolu, *s.* stumbling-block.

`Ifa, *s.* ebbing, crawling; good luck, advantage, gain.—`Ifa nla ni iya oluwa rẹ̀ li apò, "Inordinate gain makes a hole in the pocket." *Cf.* Haggai i. 6.

Ifá, *s.* that which is scraped off, shaving, the act of wiping; the god of palm-nuts; a tool with two handles (used to scoop out the pulp of green calabashes).

Ifaní (ẹffa-oni), *s.* six days.—Ifaní li ojọ́ ẽsu bi ọ ba kó tan o wi fumi, "The club collection will be due six days hence: when you have taken your share let me know."

Ifarahan (fi-ara-hàn), *s.* appearance, discovering of one's self, a vision.

Ifara-pa, *s.* the act of hurting or bruising the body.

Ifarawé, *s.* emulation, variance.

Ifarọn, Ifarun (fa-ọrun), *s.* an iron guard for the fingers used to assist in drawing the bow with full force; (called Imatiko by the Igbomnà tribe).

Ifassè (fa-ẹssẹ), *s.* a withdrawing of the foot.

Ife, *s.* a small sized bird.—Bi ife fò on li amọ li akkọ ẹiyẹ, "The ife is noted by its flight as the bravest among birds." The feather is said to be much valued in the Ẹgba country.

Ifefe, *s.* a kind of hollow reed.

Ifere, *s.* flute, pipe; a sip.

Iferu, Feru, *s.* the bush rope, a trailing plant, used for all purposes of tying or binding.

Ifetisi (fi-etisi), *s.* obedience, attention.

Ifẹ́, *s.* love, wish, will, desire.

`Ifẹ, *s.* belch, eructation.

Ifojupè (fi-oju-pè), *s.* a beckoning, a winking with the eye.

Ifosokè (fo-si-òke), *s.* jump, leap.

Ifè, *s.* a tribe from which the human race, as well as the whole Yoruba nation, are said to have sprung.

Ifẹkufẹ (fẹ-ki-ifẹ), *s.* lust, irregular desire.

Ifẹmọnikeji (fẹ-ọmmọ-enia-keji), *s.* brotherly love.

Ifẹni (fẹ-enia), *s.* charity.

Ifẹnnukonu (fi-ẹnnu-kò-ẹnnu), *s.* (*lit.* the act of putting mouths together), mutual agreement, kiss.

Ifẹṣẹji, *s.* forgiveness of sins.

Ifi-bùn, Ifi-fun, *s.* gift, present.

Ifiji, *s.* the act of forgiving, forgiveness, absolution.

Ifi-mọ́, Ifọranmọ́ (fi-ọran-mọ), *s.* suspicion, a fastening upon.

Ifi-sọ̀n, *s.* accusation.

Ifitọrẹ (fi-ta-ọrẹ), *s.* gift, present.

`Ifiwọ (fi-ìwọ), *s.* bait.

`Ifo, *s.* the act of flying as a bird, or passing off as a rainy cloud.

Ifofó, *s.* foam, froth.

Ifolé, *s.* home-born slave, not born from the original stock of the family.

Iforiballẹ (fi-ori-ba-illẹ), *s.* submission, obedience.

`Ifo-ri-fo, *s.* flake, sparks.

`Ifoya, Ifoiya (fò-àiya), *s.* fear, dread.

Ifọ́, *s.* a breaking, as of a vessel; plenty, abundance; bawling, a loud cry.

Ifọkkọ, *s.* wreck of a ship or canoe.

`Ifò, *s.* the act of washing or speaking; utterance.

Ifọju (fọ-oju), *s.* blindness.

Ifọkkansin (fi-ọkkan-sin), *s.* devotion, soul-service.

Ifọkkanso (———so), *s.* confidence, reliance.

Ifọlle (fọ-ille), *s.* house-breaking.

Ifọn, Ifun, *s.* bowels, tripe.

Ifọnfọn, *s.* a kind of small fly which makes honey.

Ifọnná (fọn-ina), *s.* a taking of fire from the hearth; one who takes fire from the hearth.—Apãdi ni iṣaju ifọnná, "The potsherd (on which live coals are

usually carried) goes in front of him who has taken the fire from the hearth with it;" *i. e.* every enterprise must have a leader; (the potsherd being used as an emblem of courage, because it can withstand the action of fire.)

Ifọnnahan (fi-ọnna-han), *s.* the act of showing the way, guidance.

Ifọn-pọ̀, *s.* crowd.

Ifọwọbà, *s.* a touch, the act of touching.

Ifọwọkọ́, *s.* embrace.

Ifọwọtá, *s.* careless search.

Ifún, Ifuni, *s.* the act of giving, a gift; Ifún, whiteness.

Iga, *s.* height, stature.

'Iga, *s.* a stretching forth, full stretch, in order to reach an object.—Emi na ìga, "I stand at full stretch."

'Igan, *s.* the act of contemning or reproaching.

'Igan-'Imaddo, *s.* male wild boar.

Igángan, *s.* a kind of yellow yam.

Igangàn, *adj.* gigantic, bulky.

Iganná, *s.* walls around premises, a walled enclosure.

Igára, *s.* thief, robber.

Igará-Okun, *s.* piracy.

'Igba, *s.* admittance, reception, time; a definite period, interval, duration; opportunity.

'Igba Ikokojọ Oko, 'Igba-Ipallẹmo Oko, *s.* time of gathering, harvest time.

'Igba-Irugbin, *s.* seed-time.

Igba, *s.* calabash cut into halves.—Igba li ãpa akĩpa awo, "A calabash may be cut into parts, but not an earthen vessel."

Igba-Ogódo, *s.* a very large and strong calabash which grows in the province of Ogodo, a tribe of Yoruba.

Igba-Orí, *s.* the skull.

Igbajè, *s.* a large calabash.

Igba, *s.* the acacia or locust tree and fruit; tide, current;

a sweeping.—Aka igbá tà ọ nawo ikú, "He who gathers igba fruit spends money which he has risked his life to get (*lit.* money of death);" the wood of this tree being very brittle.

Igba-Odo, Igba-Omi, *s.* tide, current.

Igba, *adj.* two hundred.

Igbaiye (gbe-aiye), *s.* (*lit.* a state of living in the world) life.

Igbajá (gba-ọja), *s.* greegree belt; soldier's sash, girdle, narrow slip of cloth tied round the loins.

Igba-kan, *s.* once, at a certain time.

Igbakọ, *s.* a spoon.—Igbakọ ṣãnnọ, ẹlẹkọ kò ṣãnnọ, igbakọ iba ṣì, awamú ẹlẹkọ, kò jẹ́, "The spoon is liberal, (but) the pap-seller is not; the spoon would have given plenty, but the grasping pap-seller would not let it."

Igbakũgba, *adv.* many times, often, frequently.

Igbala, *s.* deliverance, salvation.

Igbamú (gba-mu), *s.* the act of seizing by the hand.

Igbana (igba-na), *adv.* then, at that time.

Igbanì (—nì), *s.* time past, the time of old.

Igbaní, *s.* *See* Gbani.

Igba-pupọ̀, *adv.* many times.

Igba-ró, *s.* a standing posture.

Igbarokó, *s.* hip, joint of the thigh.

Igba-tí, *adv.* when.

Igba-gbé (gba-igbe), Igbagbera, *s.* forgetfulness, negligence; oblivion.

Igba-gbọ́, *s.* faith, belief, obedience, attention.

Igbé, *s.* the act of taking up, attempting, being; perdition; forgetfulness, oblivion.—Mo gba igbé, "I forgot."

Igbe, *s.* loud cry, howl, shout.

Igbede (gbọ-ede), *s.* understanding, wisdom.

Igbekun, *s.* *mas.* a male captive; *fem.* Igbẹsin.

Igbelebu (gbe-le-ibu), *s.* the act of laying crosswise.

Igberi (gbe-ori), *s.* nearness, proximity.

Igbera (—ara), *s.* self-defence, vindication.

Igberiko (—ori-ko), *s.* neighbourhood; province.

Igbeyawo (—iyawo), *s.* the act of taking a wife; marriage.

Igbẹ́, *s.* bush, field, grassfield.—Enia lassan pọ̀ o ju igbẹ́ ẹnni rere wọn ó jù oju lọ, "Ordinary people are as common as grass, but good people are dearer than an eye."

Igbẹ́, Igbọnsẹ, *s.* fæces, (a decent expression).

Igbẹ, *s.* the act of drying, dryness.

`Igbẹhin (gbe-ẹhin), *s.* the last time, latter part; *adv.* afterward.

Igbẹkkẹle (gbe-ẹkkẹ-le), *s.* trust, confidence, reliance.

Igbẹtu, *s.* a fibrous plant, having red sap.

Igbẹsin, *s. fem.* a female captive.

Igbẹssan, *s.* the act of retaliating, recompensing, or paying back, vengeance.

Igbimọ̀ (gba-imọ), *s.* a counsellor, an adviser.

Igbín, *s.* snail, conch.—Igbin kò mọ̀ ijẹ ato okowo, "Had not the snail known where to feed in safety, it would never have grown so large as to be worth twenty cowries."—Bi igbin bá nfà kawọn rẹ̀ atẹ̀ le e, "When the snail crawls, its shell accompanies it."—Bi ati yìn awọn li ãyìn igbin, "As the tortoise meets with due regard, so should the snail."

`Igbin, *s.* planting, sowing.

Igbin, *s.* retching, effort to remove any inward obstruction.

Igbinikọn (gba-ini-kọn), *s.* inflamation, festering.

`Igbiro (gba-ìro), *s.* a reckoning, calculation, counsel, consultation.

Igbiyanju (gba-iyan-oju), *s.* perseverance, exhortation, encouragement.

Igbiyele (gbe-iye-le), *s.* trust, confidence, reliance.

Igbó, *s.* forest, wood, grove.

Igbó, *s.* old age; the act of barking like a dog.—Jẹ igbó, jẹ ito, "May you enjoy many days; (*lit.* eat old age, and longevity)."

`Igbo, *s.* name of a bird, which feeds on the eggs of other birds.—`Igbo wá ille ẹïyẹkẹiyo tú, "The ìgbo searches the nests of other birds to plunder them."

Igbo, Egbo, *s.* the act of rubbing so as to peel off the husk.

`Igbo, *s.* an idol-sacrifice; assembly of priests; idol-worship; food of the sacrifice.

Igbodù, *s.* a grove dedicated to the gods Odù and Ifá.

Igbogian, *s.* the name of a bird.

Igboiya (gbo-aiya), *s.* courage, boldness.

Igbóju (—oju), *s.* boldness, audacity, ferocity.

Igbokú (gba-oku), *s.* a stale article; that which has lost its scent or flavour.

Igbokun (—okun), *s.* sail, canvass.

Igbona (gbo-ina), *s.* heat, warmth, fervency.

Igbona-Ara, *s.* heat of the body; fever.

`Igboro, *s.* old farm overgrown with jungle.

Igboro, *s.* street.

Igboṣe (igba-ti-o-ṣe), *adv.* by and bye, till another season.

Igbọnwọ, Igbọn-rọn (gbọn-ọwọ), *s.* elbow; a measure from the tip of the middle finger to the elbow; cubit.

Igbọnwu (—owu), *s.* a bow used for the pnrpose of carding cotton.

Igbọ́, *s.* attention, trust, obedience.

Igbọnra (gbọn-ara), *s.* a shaking of the body, (to free one's self of dust, &c.)

Igbọràn (gbọ-ọran), *s.* obedience, attention.

Igbọnsẹ̀ (gbọn-ẹssẹ), *s.* *See* Igbé.

Igbọkkanle (gbe-ọkkan-le), *s.* confidence, trust, affiance.

Igbọwọ́, (gba-ọwọ), *s.* witness, pledge, token.

Igburo (gbọ-iro), *s.* news, intelligence.

Igede, *s.* mystery (applied only to superstitions, charms,

&c.).—Babbalawo nfọ̀ ìgede, "The priest is speaking a mystery."

`Igere, *s.* fish-pot.

Igẹ̀, *s.* breast, chest.

Igẹpa, *s.* bird-snare.

Igẹ́, *s.* the act of sitting (as a bird on a tree).

Iggi, *s.* tree, wood.—Iggi damọ mi, "I am made to feel it," (*lit.* "The stick strikes me.")

Iggi-`Ọgẹddẹ, *s.* the banana.

Iggi-Ọpẹ, *s.* the palm.

Iggimọ (iggi-imọ), *s.* snout, prominent nose.

Iggina (—iná), *s.* fire-wood, brand.

Igiṣó, *s.* a hairy worm, which poisons the foot if trodden on.

`Igo, *s.* bottle, decanter.

`Igoke, *s.* the act of climbing up, ascension.

`Igongo, *s.* worm found in dunghills, eaten by natives.

`Igongo-Ọfọn, *s.* throat, windpipe, trachea.

Igunlè, *s.* landing-place, wharf; the act of landing.

Igọ́, *s,* perplexity. *See* Isú.

Igò-Iggi, *s.* large roots, which spring from the trunk of trees of the mimosa-tribe, at some distance above the ground, and serve as supports to the parent stem.

Igọn, Ojugọn, *s.* the shin; the corner.—`Ọran kò ba ojugọn ó li on kò li ẹran, "When the shin is not hurt, it says that it has no flesh (to protect it);" *i. e.* When circumstances do not arise to call forth a man's resources, he is apt to think he has none.

Igọn-Ehoro, *s.* the wattle tree.

Igọn-Ille, *s.* the corner of the house.

`Igun, *s.* the act of climbing up.

Igun, *s.* the act of pounding or piercing; turkey buzzard.—Igún ti ogún mi kò jọ ti ẹgún, "Piercing (me with a lance) is not like piercing me with a thorn."

—Igún iyán kò jọ ti elubó, mimu ni iyán imu kikù li elubọ́ ikù, "The pounding of iyán is not like the pounding of elubọ́; iyán becomes more adhesive; elubọ́ separates into powder."

Igunwà, *s.* a sitting in state.

Igusò, *s.* a tobacco pipe; an instrument for torturing, a forked stick.

`Iha, *s.* side, loin, region.—`Iha ibo li awa oyí si, "To which side shall we turn?"—`Iha so mi, "My side pains me."

Ihá, *s.* the act of locking, crowding, pressing; the act of stripping a house of its roof.

Iha-epo, *s.* palm-nut, chaff.

Iha-gaga, *s.* press, crowd.—Emi kò rí àye wọlle nitori ihágaga, "I have no room to go into the house because of the crowd."

Ihaho (iha-ihọ), *s.* the crust or burnt part adhering to the pot or saucepan.

Ihálle (ha-ille), *s.* need, necessity, poverty, strait.—Iháll bà ọ̀ṣọ́ enia jé, "Poverty destroys a man's reputation."

Ihallẹ (—illẹ), *s.* empty boast, brag.

Ihamọra (—mọ-ara), *s.* armour, war equipment.

`Ihin, *s.* news, tidings, declaration, narration.—Li ẹnnu onihìn ni ìhin idọ̀n, "News is interesting from the mouth of him who tells it first."

Ihinrere, *s.* good news, glad tidings, gospel.

Ihinyi (ihin-eyi), *adv.* hither, here.—Ihinyi ni mo rán ọ si, iwọ ṣe dé ọhún, "I sent you here; how came you there?"

Ihó, *s.* noise, boiling; a bubbling noise like a running brook or river.—Ihó odò o bò ihó ijọ enia mọlẹ, "The noise of the river drowns the noise of the people."

Ihò, *s.* hole, pit.—Enni tí o nsure kiri ni papa on li ọ wà ninọ ewu ati jì si ihò, "He who runs about the fields is in danger of falling into a pit."

`Iho, `Ihohó, `Ihohiho, *s.* nakedness.

Ihò-imọ́, *s.* the nostril.—'Ti ọssan ti oru ihò imọ́ kò gbé illẹ li aiṣe, bi ọ bá dakẹ ajẹ pé ó pin, "Day and night the nostril is always at work: when it stops, (life) is at an end."

Ihọ́, *s.* grass field spared for the sake of hunting.

`Ihuhu, *s.* feather down.

Ihullẹ-hullẹ (hu-illẹ), *s.* origin, first beginning.

Ihura (hù-ara), *s.* weakness.

`Ihuwa (—ìwa), *s.* conduct, behaviour.

`Ija, *s.* strife, war, fight, battle, evil.—`Ija ni ijẹ pe illu npè'o gbogbo won li o ni oruko, "Every one in the assembly has a name; but when you are summoned 'in the name of the assembly' (instead of being summoned in the name of some individual in it, you may be sure that) evil awaits you."—`Ija kò bimmọ ki ọ rọ̀, "Strife never begets a gentle child."

`Ija-iji, *s.* the action of the whirlwind.

Ijabá (ja-ba), *s.* trouble, annoyance.

Ijadán (jẹ-ada), *s.* remnants of fruits eaten by bats; gleaning.—Awa kò ri èse he, ijadán li anṣa kiri labbẹ iggi, "We had no shea-nuts to gather; we were obliged to seek about to pick up the remnants eaten by the bats."

`Ija-du, *s.* scramble, eager contest for a thing.

Ija-fara (ja-ifa-ara), *s.* negligence, sluggishness.

Ijajẹ, *s.* rascal, scoundrel.

Ijakadi, *s.* a wrestling, a struggling.

Ijanna, *s.* coming into the way; return to the right course.

Ijannu, *s.* bit; instrument used in kidnapping; (also called Kanga).—Ọlọgbọn ọgbọn li arọ ijannu, ọkọ-kan li ãmọ ìwa enia; abá mọ̀ ìwa enia abá bun 'ọ kọ̀ fẹ adọni jọjọ bi abajọ, "On different plans bits are made; one by one men's characters are known; when the character of a man is once known (to be

bad, even) were he to be given to you for a present, you would not have him, for he is as painful to you as a vexatious matter."

`Ija-pati, *s.* pitched battle, struggle.

Ijá-pàti, *s.* the act of snatching suddenly from the hand.

Ijáro, *s.* detection of falsehood.

Ijaṣán, *s.* leather-guard worn by archers on the left wrist to prevent the bowstring from injuring the hand.

Ije, *s.* a kind of cane used for arrow shafts.

Ije, *s.* the seventh day.

Ije, *s.* race, competition.—Bi abá ndije ni bi iṣẹ ọwọ ama yá ni, "When we compete in working, we work faster (*lit.* our hands quicken)."

Ijejila (ijọ-eji-la), *s.* the twelfth day.

Ijeni (ije-oni), *s.* seven days hence.

Iję, Ijẹun (jẹ-ohun), *s.* manner or act of eating: corrosion.

Ijẹ́, *s.* effect produced, answer.

`Iję, Ijẽṣin, *s.* fodder, hay.

`Iję, Ijẽrẹ, *s.* the flower of Indian corn.

`Ijẹka, *s.* snoring.

Ijẽri, *s.* the act of bearing witness, testimony.

Ijẹrinla (ijọ-ẹrin-le-ẹwa), *s.* fourteen days ago, fortnight.

Ijẽṣin, *s.* *See* `Iję.

Ijẹun, *s.* *See* Iję.

Ijẹwọ́, *s.* confession.

Iji, Ijin, *s.* shadow, shade.

Iji, *s.* fear, dread; any thing startling, surprise.

Ijí, *s.* the act of waking, either from sleep, or sluggishness.

`Iji, *s.* whirlwind; tornado.

Ijiandudu, Ejinrin, *s.* a plant used as medicine for infants.

`Ijigọnrọn (ji-gọnrọn), *s.* valley, ravine.

Ijila, Ijinla, *s.* a famous or notorious person, (used both in a good or bad sense).

Ijillè, Ijinlè (jìn-illẹ̀), *s.* depth, profundity.

`Ijiya (jẹ-iya), *s.* suffering, passion.

Ijiṣẹpalle (iji-ṣẹ-pa-illẹ), *s.* afternoon, (*lit.* the time the shadow begins to increase as the sun declines).

`Ijin, Jijin, `Ijinna, *s.* distance, depth.

`Ijigbọ, *s.* chief priests, head worshippers of the gods.

Ijó, *s.* dame.—Ti ijo ti ayọ̀ ni iṣe idin, wùyẹ wùyẹ ni iṣe igọngọ̀ anjọ anyọ ọmmọ banabana ure oko iggi, "With dancing and with joy moves along the reptile; wriggling to and fro moves along the worm; (such a movement being considered indicative of pleasure); but be there dancing or rejoicing, the child of banabana (?) (probably an insect constantly carrying about small chips of wood) toils on at its woodcutting;" *i. e.* others may amuse themselves, but the poor man has no holiday.

`Ijo, *s.* the act of leaking.

Ijogún (jẹ-ogun), *s.* succession to an inheritance; Ijogun, Ajagun (ja-ogun), *s.* soldier, warrior.

Ijoko, *s.* settlement, abode, estate.

Ijoko-jẹ, *s.* quietness.

`Ijokun, *s.* name of a trailing plant.

Ijowú (jẹ-owu), *s.* jealousy.

Ijoyẹ (jẹ-oye), *s.* a man of title; the act of being invested with a title of rank.

Ijọ, Ajọ, *s.* assembly, meeting, congregation.—Ijọ ni ti illú, ọbba li o li agbo, "The public assembly belongs to the town, (but) a select council belongs to the king."

Ijọ́, *s.* day, a single day.

Ijọ-àgba, *s.* meeting or assembly of the elders.

Ijọkanlegbọn (ijọ-kan-le-ni-ọgbọn), *adv.* seldom, now and then, (*lit.* the space or interval of thirty-one days).

Ijọmiràn (ijọ-omiran), *s.* another day, future time.

Ijọní (ijọ-oni), *s.* eight days hence.

Ijọ-gbogbo, *s.* daily, every day.

Ijù, *s.* wilderness, desert, ocean.

`Ijunọ (ju-nọ), *s.* a throwing away, rejection, the act of being lost.

Iká, *s.* a winding, folding, surrounding; curtsey, a crossing of the arms (mode of salutation used by women); the act of plucking fruit from the tree; circle.

`Ika, *s.* cruelty, wickedness.—`Ika kò jẹ ṣe ọmmọ rẹ̀ bẹ̀ẹ̀, "The wicked man would not treat his own child as (he treats others)."

`Ika, Ikawé (ka-iwe), *s.* the act of counting or reading.

Ika, *s.* finger.

Ikamọ́, Akamọ́ (—mọ́), *s.* the state of being encompassed; circle.

Ikán, *s.* a dropping or dripping like water.

Ikán, *s.* the white ant.—Ikán nje ille agba nsọ̀so agba na ti ikan ti ikan, "The white ants are destroying a house; the old man (who owns it) complains: but the old man himself will (soon) be the white ants' food."

Ikandù, *s.* a large ant furnished with a sting.

Ikàn, *s.* the egg plant.—Olori buburu ki ire oko ikàn bi obá re oko ikàn ilá ni iká wa ille, "An unlucky man should never go to gather the ikàn; he will be sure to bring home the ilá instead."

Ikán, *s.* a war title.

Ikangun (ka-igun), *s.* utmost extremity, corner.

Ikánju (kan-oju), *s.* hastiness, hurry.—Má fi ikánju jaiye, aiye mi ẹhin li ọ pọ̀ jọjọ, "Do not be in (too great) a hurry to enjoy the world; you have life enough before you yet."

`Ikani (kan-ni), *s.* the band of a leather tassel.

Ikanilara (kan-enni-li-ara), *s.* power, efficacy, force; pith; (applied in this sense only to words).

Ikannọ́, *s.* severity, violence.

Ikãnu (ko-anu), *s.* sorrow, grief, repentance.

Ikarà (ka-ara), Ikã̀, *s.* garden, square.—Ẹnniti abá ni ikarà li o li atetebá, "He who owns the inner square is the owner of the outer."

`Ikasi, *adj.* stale, not new; cooked the day before; sour.

Ikawe (ka-iwe), *s.* the act of reading; (*lit.* counting book).

Ikáwe, Akáwe, *s.* the act of winding any thing on a roller.

Ikawọ (ka-ọwo), *s.* power, control, governance.

Ike, *s.* ivory, bone in imitation of ivory.

Iké, *s.* cry; division; partitioning.

Ikede (ke-ode), *s.* proclamation.

Ikede-afiji, *s.* proclamation of the repeal of a law.

Ikede-ofin, *s.* proclamation of prohibition.

Ikele (ke-ille), *s.* partition.

Ikẹhin (ko-ẹhin), *s.* end, issue, termination.

Ikẹkun, *s.* snare.

Ikí, *s.* salutation.

`Iki, *s.* compression; laudatory recital of a family lineage.

Ikigbe (ke-igbe), *s.* cry, howling.

Ikilọ̀ (ki-ìlọ̀), *s.* warning, exhortation.

Ikimọlle (ki-mọ-illẹ), *s.* pressing tight down, compression.

Ikiri, *s.* roving about, wandering.

Ikirọn (ki-ọrọn), *s.* prayer; (*lit.* saluting heaven).

Ikiweje (ka-iweje), *s.* wrinkle.

Ikka, *s.* finger, toe.

`Ikki, *s.* an animal with large eyes and small erect ears, which lives on the kola nut.—Iwọ le ijẹ obì o iṣe ìkki bi? "You are always eating kola nuts: are you an ìkki?"

Ikko, *s.* bamboo-fibres woven by women into cloth.

Ikkó, *s.* the red tail of the parrot: a stroke on the head

with the knuckles.—`Ojo pa odidẹ àluko nyò, àluko ṣe bi ikkó bajẹ̀ òjo mu ikkó wọsọ́, "(When) the rain beat upon the parrot, the woodcock rejoiced, thinking that his red tail was spoilt, but the rain only increased its beauty."—Maṣe kàn aburo mi ni ikkó mọ, "Do not strike my brother with the knuckle of your hand any more."

Ikó, *s.* the act of gathering, taking a large number together.—Ikó ekuru èwọ Ifẹ̀, ajá kì igbó ni iboji ekùn, "(As) carrying dust is forbidden in Ifẹ̀, (so) no dog dares to bark near the leopard's lair."

Iko-ãnu-Ikãnu, *s.* sorrow; (whether on account of faults committed or in consequence of affliction).

Ikobẹ̀, *s.* silk tassel-band.

Ikogun (iko-ogun), *s.* spoils, trophy, any thing taken in battle.

Ikojọ (—jọ), *s.* the act of gathering together, accumulation.

Ikojọ-oko, *s.* harvest, in-gathering of farm produce.

Ikokò, Ikorikò, *s.* wolf.

`Ikoko, *s.* pot, saucepan.—Agbara odó kò jọ agbara ìkoko, bi agbé odó kà iná ajó, bi asì gun iyán ni ìkoko alu, "The strength of a (wooden) mortar is not like the strength of an (earthen) pot; place a mortar on the fire, and it will burn; pound a yam in a pot, and it will break through (the bottom)."

`Ikoko-ìṣa, *s.* a small pot.

`Ikoko-taba, *s.* pipe, bowl of a pipe, (called also Ogunsọ).

Ikolọ, *s.* a carrying away.

Ikonkoṣo, *s.* rat trap (baited with corn or yams).

Ikọkuko, *s.* bad teaching, false doctrine.

Ikoti, *s.* pin of iron, bone, or wood, used by women for combing the head and adjusting the hair.

Ikọ́, *s.* cough.—Onikọ kò sa lumọ́, "A man troubled with a cough can never hide himself."

Ikọ́, *s.* the act of roofing or erecting a building; the act of teaching; entanglement; skein of cotton.—Mo ṣẹ́, ikọ́ owu mẹrin, "I bought four skeins of cotton."

Ikọ, *s.* the act of crying aloud; cock-crowing; the act of shovelling; the act of writing.

`Ikọ, *s.* refusal.

Ikọ̀, *s.* messenger, ambassador, delegate.

`Ikọkọ, *s.* private corner, secret place.—`Ikọkọ aiyẹ ya ju ìkọkọ ti ọrun lọ, "The corner in the world (of sense) is better than a corner of the world of spirits."

Ikọla (kọ-ila), *s.* the act of tattooing; circumcision.

`Ikollẹ (—illẹ), *s.* head farmer.

Ikọllù (—lù), *s.* assault, attack.

Ikọn, Ikun, *s.* squirrel.

Ikọ́n, Ikún, *s.* fullness, swelling, rising, addition.

Ikọndò (ikọn-odo), *s.* swelling of a brook, flood.

Ikọn, Ikun, *s.* mucus.

Ikọni, *s.* instruction.

Ikọnwọ́sillẹ (kọn-wọ-si-illẹ), *s.* overflow.

Ikọsillẹ (kò-si-illẹ), *s.* rebellion, revolution.

Ikọssẹ (kọ-ẹssẹ), *s.* the act of tripping; stumbling-block; hinderance.

Ikọssẹ-bá, Akọssẹ-ba, *s.* chance, unexpected occurrence.

Ikú, *s.* death; that which may cause death; a worm which eats the kola nut.

`Iku, *s.* gable end.

Ikudu, *s.* a clay pit filled with water (also called `Ọgọddọ). Ikudu pa ẹsin ẹ' nyọ̀ o mbọwa ipa ọmmọ enia, "(When your neighbour's) horse falls into a pit you should not rejoice at it, for (your own) child may fall into it too."

Ikũku, *s.* fist, clenched hand.

Ikùn, *s.* belly, stomach, abdomen.—Ikùn babba òrisa, "The belly is the chief of the gods;" because it claims the first attention.

Ikun, *s.* *See* Ikọn.

Ikún, *s.* *See* Ikọ́n.

Ikunlẹ (kun-illẹ), *s.* the act of kneeling.

Ikún-na, *s.* fineness, smoothness (used in describing fine flour).

Ikunra, Ipara, *s.* ointment to rub with.

Ikunra (kun-ara), Ikọnra, *s.* weariness, sensation of fatigue.

`Ikusa, *s.* neighbourhood.—Má tẹ̀ ni ìkusa mi, "Do not come near me."

Ikujare (iku-je-are, death is right *or* may be justified), *s.* the gathering of the locust fruit; (so called because an exceedingly dangerous employment). *See* Igba.

`Ila, *s.* state of salvation; escape from danger; the act of splitting; fissure; making one's way through a crowd; opening; rising of the sun; riches. *See* Ọla.

Ilà, *s.* tattoo, national mark; circumcision.

Ilá, *s.* name of a vegetable; (also called Okro).—Ekó ilá gbá ara rẹ̀ lọwọ ọbbẹ Ilá ti akokiki kò so, gbòrọ ti akokiki kò fà, ọmmọ ifẹ mi ti mọ gbẹkkẹ lé kò ṣe bi mo ti rò, "The Ilá, which was so celebrated, does not bear fruit; the pumpkin, which was so celebrated, does not trail; the beloved child, of whom I expected so much, does not answer my hopes."

Ilasa, *s.* the ilá leaf.

Ilasadò, *s.* the name of a plant used for sauce.

Ilasagun, *s.* a wild plant of the ilasa tribe.

`Ilá, *s.* the act of licking up with the tongue.

Ila-õrun, *s.* dawn, sun-rising, day-spring.

Iladi (la-idi), *s.* proof, explanation.

Iladọ́n (la-ọdọn), *s.* first-fruits.

Ilaiya (—aiya), *s.* boldness, courage, fearlessness.

`Ilaja (la-ìja), *s.* peace-making, reconciliation; peace-maker, reconciler.—`Ilaja ni igbà ọgbẹ, "A peace-maker (often) receives wounds."

`Ila-kaka, *s.* forcible compression.

`Ilamọran (la-imọ-ọran), *s.* a proposer, one who makes a suggestion.

`Ilanna (—ọ̀nna), *s.* a marking out of a path or road; ordinance.

Ilara, *s.* envy.

Ilari, *s.* king's messenger, herald.

Ilé, *s.* addition.

Ilekè (le-okè), *s.* that which is uppermost, top stone, upper garment.

Ilera (—ara), *s.* health, strength.

Ileri (—eri), *s.* promise, agreement, boasting, assurance.

Ille, *s.* house, room, home, abode.—Iwó ni ille õdẹ, Ibarà ni illẹ àwodi ãti ipè illẹ agánran, "Iwó is the abode of the parrot, Ibará is the land of the hawk; but where is the territory of the green parrot?"

Ille-abẹrẹ, *s.* needle-case.

Ille-asè, Ille-idana, Ille-onjẹ, *s.* kitchen, cooking-house.

Ille-atọ̀, *s.* bladder.

Ille-èro, *s.* inn.

Ille-idana, *s.* kitchen.

Ille-ìde, *s.* custody, place of security.

Ille-Igbẹ́jọ, *s.* court, judgment hall.

Ille-iṣọ, *s.* watch-house, watch-tower, tower.

Ille-ikewú, Ille-iwé, *s.* school-house.

Ille-iyawó, *s.* bride-chamber.

Ille-ẹmú, *s.* lock-up house, cell where persons arrested for debt, &c. are kept.

Ille-iso, *s.* stall, stable, fold.

Ille-ẹjọ, *s.* court, court-room.

Ille-ẹ̈iyẹ, *s.* bird's nest, cage.

Ille-ẹnni, Ille-eyin, *s.* war-tent made of mats.

Ille-oyin, *s.* beehive.

Ille-òriṣa, *s.* house of the gods.

Illè, *s.* a kind of bird snare, baited with a cricket.

Illeru, *s.* iron furnace.

Illetò, *s.* town, village.

Illẹ, *s.* earth, land, ground, a town.

Illẹ-babba, *s.* fatherland.

Illẹdudu, Illẹdu, *s.* manure, black earth.

Illẹ-ini, Illẹ-nini, *s.* inheritance, a possession.

Illẹ-ọbba, *s.* a kingdom, territory.

Illẹpa-oku, *s.* grave covered up, surface of a grave.

Illẹ-oku, *s.* burial ground.

Illẹṣẹ, *s.* beginning, commencement.

Illẹ̃-ṣu, *defect. v.* it is dark.

Illẹwu, *s.* soft hair; soft down on a palm tree.

Illẹkẹ̀, *s.* beads.

Illẹkẹ̀-ọpọlọ́, *s.* frogs' spawn.—Illẹkẹ ọpọlọ́ kò yin olè li oju, "Frogs' spawn (which resembles beads) does not attract the attention of the robber."

Illẹkun (ille-ẹkun), *s.* door.

Illú, *s.* nation, country, town, village, language, a people; assembly of the elders, court.

Illu-aìgbede, *s.* one not understanding another's language, a barbarian.

Illu-nla, Illu-ọbba, *s.* capital city.

Illu-keje. *s.* hamlet, village.

Ilo, *s.* the act of using, usage; the act of bending, elasticity.

Ilo, Iloro, *s.* porch at the entrance of a compound or square.—Iloro li ãwọ̀ ki ato wọlle, "One must go through the porch before entering the square."

Iloṣó (loṣo) *s.* a peculiar sitting posture.

Ilọ, Alọ, *s.* departure.

Ilọ́, *s.* the act of twisting or wresting, a deviation from the right path.

Ilọ, *s.* warning; public inquiry after a thing.—Bi ankilọ fun'ọ, ki okìlọ fun 'ra rẹ, "When you are warned, warn yourself."

Ilọlọrọn, Ilọlọrọnpa (lọ-ni-ọrọn-pa), *s.* the act of strangling.

Ilọra, *s.* sloth, tardiness.

Ilọrọ, *s.* wealth, riches.

`Ilu, *s.* drum; stroke, blow.

Ilu, *s.* awl, gimlet, any instrument to bore with.

Iluha, Ilumọ, *s.* being hidden; concealment.

`Imado, *s.* wild boar.—Akanṣe li ọffa ìmado jágan oro ki ipa aṣọ, "The arrows intended for the wild boar must be made to order; a common poisoned arrow will not kill that savage (animal)."

Imalle, *s.* a Mahommedan.—Bi o ti wu' ni li ãṣe imalle ẹnni o fi apa ẹlẹddẹ jẹ sàri, "Any one may practise his Mahommedan worship as it is most convenient: he may make his breakfast off a pig's foot."

Imaraduro (imu-ara-duro), *s.* continence.

Imatiko, *s.* an instrument to assist in drawing a bow with greater force.

Imawọ, *s.* the act of taking a form or likeness, incarnation.

Imẹlle, *s.* idleness, indolence.

Imẽri, Imu-eri, *s.* removal of filth, purification.

`Imi, *s.* the act of shaking.

Imille (mi-illẹ), Iṣelle (ṣẹ-illẹ), *s.* a shaking of the earth, earthquake.

`Imi-pọ, *s.* a shaking together.

Imí, *s.* the act of breathing, respiration.

Imisi, Amisi, *s.* the act of breathing into, inspiration.

Immi, *s.* dung. *See* Igbẹ.

Imojuọ, Imogunjuọ (mo-gun-ju-ọ), *s.* the fore-finger.

Imoye, *s.* providence, foresight, perception.

Imọ́, *pers. pron.* I.

Imọ, *s.* the nose.

Imọ, Imu, *s.* the act of drinking; the act of building.

`Imọ, *s.* knowledge; interpretation.—Tú ìmọ ọ̀rọ na ki o le iye' ni, "Interpret the word to me that it may be intelligible."

`Imọ-ọṣọn, *s.* a small-leaved plant found by the waterside and in mountain regions (used symbollically, to indicate that a matter is well known).

Imọlle, *s.* mason, day-labourer.

`Imọjumọ (mọ-ọju-mọ), *s.* daylight, morning.

Imọmọ, Imumu, Omu, *s.* the root of a species of grass, a kind of ground nut.

Imọllẹ (mọ-illẹ), *s.* light, brightness, brilliancy.

Imọllẹ, *s.* secret bargain, conspiracy; treaty, covenant.—Imọllẹ kò gbọddọ tan ara wọnjẹ, ìmọ ẹnnikan kò yàn, "Covenant makers should not deceive each other; (for) one man's counsel is not sufficient."

Imọllẹ-osupa, *s.* moonlight.

Imọpara (mọ-pa-ara), *s.* excessive drink, drunkenness.

`Imọran, `Imọ (—ọran), *s.* knowledge, opinion; sage, wise person.—Afinju ni ijiwó, ìmọran ni ijẹ obì marimajẹ ni ijẹ ahusa, "A man of fashion eats the iwo (a kind of bitter fruit); a man of wisdom eats the kola nut; a man of vulgar taste eats the ahusa."

Imọtà, *defect. v.* I have sold.

Imọtẹllẹ, *s.* foreknowledge.

`Imọju, *s.* drunkenness; superior knowledge.

Imú, *s.* seizure, a taking hold of; sharpness, ferocity; severity (said of cold).

Imu-kuro, *s.* a taking away, remission.

Imunibinọ́, (mu-ènia-bi-inọ), *s.* that which makes one angry, provocation.

Imunmuna (mu-mu-ina), *s.* glow-worm, fire-fly.—Imunmuna abi idi ṣẹmbẹ ṣẹmbẹ, imunmuna ko daná ri, ti iná ti iná ni mbá ikiri, "Though the glow-worm never kindles a fire, yet it travels with glowing fire at its tail."

`Ina, *s.* flogging, punishment by whipping, lashing.

Iná, *s.* fire; flower; the louse; kind of black worm.—Iná njó ogiri kò sá ama gba gẹrẹ gẹrẹ si omi, "Though the fire is burning, the walls do not shrink from it, and yet the fire is trying to consume the water:" said of those who aim at the greater, when they cannot accomplish the less.

Iná-eweko, *s.* blossom.

Iná, *s.* expenditure of money; barter, bargain, trade.

Inabì, *s.* a kind of plant which produces blisters.

Inajà, *s.* trade; trader, merchant.—Oyibo babba inajà, ajé babba tẹni tẹni, "The white man is the father of merchants, (want of) money is the father of disgrace."

Inakí, Irò, *s.* the baboon, the Uran-utan.

Inákuna (ina-ki-ina), *s.* wastefulness, profligacy.

Inan, Iran, *s* sight, seeing; vision.—Mo ri iran, "I saw a vision."

Inaró (—iro), *s.* standing posture.—Naró, "Stand up." Gbogbo wọn mbẹ ni inaró, "They are all standing."

Inawó, Iná (na-owo), *s.* expenditure of money.—Oku inawó, "Thank you for your kindness."

Inawọ (—ọwọ), *s.* the act of stretching out the hand.

Iní, *s.* possessions, goods.

Iníla (ni-ila), *s.* magnitude, size, vastness.

Inira, Ilara (—ara), *s.* freedom, liberty.

Inira, *s.* difficulty, strait, perplexity; need; poverty.

Iniran (—iran), *s.* reminiscence, remembrance.

Inọ́, Inu, *s.* the inside, mind, thought, womb.

Inọ́ *followed by* Bajẹ, *v. n.* to be sorrowful.

Inọ́bibi, *adj.* irascible.

Inọ́-buburu, *s.* a wicked heart.

Inọ́-didọn, *s.* gladness.

Inọ́-dudu, *s.* a bad heart.

Inọ́-funfun, *s.* a pure heart.

Inọ́-nibini, *s.* persecution, unprovoked annoyance.

Inọ́-nrọn, *s.* pain in the stomach.

Inọ́-rere, *s.* candour, benevolence, (*lit.* good heart).

Inọ́-yó, Inuyọ́, Inọ́ *followed by* Yọ́, *v. n.* to feel a melting of the bowels, yearn, feel compassionate, be tender-hearted.

Ipa, *s.* track, way, path, footstep; course.

Ipa-Galla, *s.* the slot, or track of a deer.

Ipa, *s.* the act of killing, murder; the act of hatching or

producing; peeling off the bark of a tree; slovenly execution.

Ipa-Imọ̀lle, *s.* assassination.

Ipá, *s.* kick; rupture, strength, force, ability; epilepsy, (called also Wárapa).

Ipá, *s.* name of a bird.

Ipa-da, *s.* return.

Ipadé (pa-ade), *s.* a meeting, a coming together.

Ipafẹfẹ (pe-afẹfẹ), *s.* the act of taking the air; recreation.

Ipahin, *s.* the act of sharpening the teeth.

Ipallẹmọ́ (pa-illẹ-mọ), *s.* preparation.

Ipakara, Ipakã̀ (ipa-ika-ara), *s.* a spacious back yard enclosed with mud walls.

Ipahinkeke (pa-ehín-keke), *s.* gnashing the teeth.

Ipaiyà (pa-aìya), *s.* panic, great fear.

Ipakà (pa-ọkka), *s.* cornfloor, barn.

Ipakọ́, *s.* the hollow between the back of the head and the neck.

Ipapa, Papa, *s.* leaf of the plant Kekẽ (used for palaver sauce); plain, grassfield.—Aki ifi ọran ipapa lọ̀ ẹja, aki ifi ọ̀ran odò ilọ̀ àfe, "No one should ask the fish of what takes place in the plain; nor should the rat be asked of what takes place in the water."

Ipallẹmọ́-oko (pa-illẹ-mọ), *s.* harvest, in-gathering.

Ipa-mọ́, *s.* act of keeping a thing securely, act of hiding.

Ipamọra (—mọ-ara), *s.* forbearance.

Ipani, Ipania (pa-enia), *s.* manslaughter, murder.

Ipankoro Ọmmọ́, *s.* girl, lass; a plant, called also Koropomu.

Ipànna (ipa-ọnna), *s.* place, room.—Iwọ mbẹ ni ipànna mi, "You are in my room."

Ipanpa, *s.* bargain; arrangement by which the price of any article is fixed by all traders; mutual agreement between traders.

Ipapa, *s.* grassfield, pasture-ground.

Ipa-pọ, *s.* the act of mingling.

Ipara (pa-ara), *s.* suicide; the act of anointing oneself; rust, corrosion.

Iparamọ́ (pa-ara-mọ). *s.* lowliness, submission.

Ipari (—ori), *s.* the act of completion, termination, end, point.

Ipari, *s.* baldness.

Iparubọ (—pa-ru-ẹbọ), *s.* the act of killing for sacrifice.

Ipa-run, *s.* destruction, annihilation.

Ipassẹ (ipa-ẹssẹ), *s.* track, footpath.

`Ipe, *s.* call; act of calling; the horn used for that purpose.

Ipé, *s.* a state of being right, or perfect; perfection.

Ipejí (pa-eji), *s.* an opening between the upper front teeth; a flaw in cloth, produced by dropping the thread in weaving.

Ipele (pa-ele), *s.* a distant relation.

Ipelé, *s.* addition, that which is put in the top of other things.

Ipejẹ, *s.* invitation to a feast.

Ipelẹjọ (pe-ni-ẹjọ), *s.* act of calling to judgment.

Ipé-npe-ju, *s.* eyebrow, eyelash.

Ipere, *s.* small snails.

`Ipese (pa-ese), *s.* provision, providence.

Ipete (pa-ete), *s.* intention.

`Ipe, *s.* supplication, entreaty.

Ipẹ́, *s.* sojourn, the act of staying; ear of Indian corn; a fish scale; small flat stick on which raw cotton is wound.

Ipẹpẹ, *s.* fish-scale; scab.

Ipẹfọ̀n (pa-ẹfòn), *s.* name of an officer in the capital; a constable.

Ipẹfọngbese, *s.* petty debts.

Ipẹka (pa-ẹka), *s.* shooting forth branches.

Ipẹkun (pa-ekun), *s.* end, termination.

Ipẹpẹkun (pẹpẹ-okun), *s.* small sea-shell; shell.

Ipẹ̀rẹ, *s.* younger members of a community; young people, especially such as are unmarried.

Ipẹta, *s.* name of a tree, the root of which is used for washing and bleaching cloth.—Ipẹta li ọṣẹ apọ́n, "The ipẹta is the bachelor's soap."

`Ipeti, *s.* kind of wild beast snare.

Ipillẹ, Ipillẹṣẹ̀ (pa-illẹ), *s.* foundation.

Ipín, *s.* the sand-leaf tree ; a good genius.

`Ipín, Ipinfuni, Iwari, *s.* the act of dividing, division, share, lot, distribution.

Ipinhun (pín-ohun), *s* agreement, bargain.

Ipinlẹ (pin-illẹ), *s.* the boundary of a territory, a landmark.

Ipinnu (pin-ẹnnu), *s.* end, conclusion, bargain, agreement, determination, purpose.

`Ipitan (pa-itan), *s.* act of telling traditions ; oral tradition.

Ipò, *s.* place, room.

Ipò-oku, *s.* place of departed spirits ; hades, hell.

Ipò-Ọlla, *s.* place of honour, chief room.

`Ipojo (pa-ọ̀jo), *s.* cloak, cloth used as protection against rain.

`Ipọ, *s.* abundance.

`Ipọ, `Ipọn, *s.* irony.—Emí ni iwọ ran ìpọn si? "Do you speak ironically ?"

Ipọn, *s.* thickness.—Awo yi ni ipọn, "This place is crowded."

Ipọn, *s.* wooden spoon.

Ipọnju (pọn-oju), *s.* difficulty, distress, necessity, affliction, adversity.

Ipọri (ipọ-ori), *s.* the great toe, (worshipped by the Yorubas).

Ipọsi (—si), *s.* contempt, scorn, worthlessness, meanness. —Ọkọnri na yan mi ni ipọsi, "That man holds me in contempt."

`Ira, *s.* the name of a tree ; (called also Wusma).

`Ira, *s.* the act of buying ; decay ; rottenness ; depression, discouragement.

Irà, *s.* morass, bog, fen.

Irá, *s.* the name of a species of horse; the act of rolling on the ground like the horse.—Ẹṣin mi nyi irá ninọ yanrin, "My horse rolled on the sand."

`Iraddọ, *s.* tender emotion, lively compassion.

Iralle, *s.* laths.

Iralle, *s.* evening, afternoon.—Ọjọ di iralle ddedde, "The day is near eventide."

Iran, *s.* sight, spectacle, exhibition, vision; generation, race, progeny.—Ati iran di iran babba wa kò bọ iru orisa wọnyi ri, "From one generation of our fathers to another we never worshipped such a God as this."

Irandiran, *s.* generation after generation.

Iranlọwọ́, Iranwọ́ (ran-ni-ọwọ), *s.* help, aid, assistance.

`Iranna, *s.* the act of purchasing a right of way; passport.

Iranu, *s.* loss of appetite.

Iranṣẹ, *s.* messenger, servant, officer, constable; the act of sending or despatching; mission.

Iranṣọ, *s.* the act of sewing; one who sews; tailor.

Iránti, *s.* remembrance.

Iranwu (—owu), *s.* spinner. *See* Aranwu.

`Ira-wọ, *s.* star.—Irawọ ṣan ṣàn ṣan alọmmọ lẹhin bi oṣupá, "Twinkling, twinkling, twinkling stars, like so many chicken behind the moon."

Irawọ-titan, *s.* bright star.

Ira-wọ-ille, Iwáje, *s.* plant used as medicine for infants.

Ire, Ore, *s.* goodness, favour, benefit, a blessing, well-wishing.—Ire ki li orisa ṣe fun abuke ti obi ọmmọ ti ọ̀ so ọ́ li Orisagbemi, "What good have the gods done to the hunchback, to make him name his child Orisagbemi (The gods have blessed me)?" *i.e.* Why should I acknowledge kindness where I have only experienced evil?

Iré, *s.* curse, execration, imprecation; the act of springing or going off, as a snare or the lock of a gun.—Ibọn mi ré iré ojijì, "My gun went off suddenly."

Ire, *s.* play, amusement; the act of running.

Irede-oru, *s.* revelling.

Iregún, *s.* a term of reproach applied to an ungrateful person.—`Ọrọ ti emi nsọ ki iṣe iregún ki iṣe iré, "The word I have spoken is neither a curse nor a reproach."

Ireke, *s.* sugar cane.—Ireke ni ìwa ju esu, adu iggi ki iṣe omi si 'ni li ẹnnu, "The sugar cane has a better quality than the bullrush: there are not many plants (*lit.* trees) which can supply the mouth with such sap."

Ire-koja, *s.* a passing over, pass over; transgression, transition.

Ireni (re-oni), *s.* four days hence.

Ire-pa, *s.* trespass; transgression.

Ire-pe, *s.* fragments or remnants of cloth.

Irera (re-ara), *s.* pride.

Ireti (—eti), *s.* hope, expectation; a cleansing of the ear.

`Irẹ, *s.* a kind of cricket, which burrows under ground; consolation, comfort; fatigue, weariness: fall of the leaf; gloominess.—`Iyan mu ìrẹ yó, ìyan rọ̀ ìrẹ rù, "When there is famine the cricket is fat; when the famine is over the cricket is poor." This sentence is simply a play upon various sounds difficult to pronounce in rapid succession. *Cf.* Apata, Kanakana.

Irẹ́, *s.* friendship, agreement, concord; adhesion; the act of cutting with a knife; carving.

Irẹ, *s.* the name of a tree.

Irẹ-jẹ, *s.* cheat, deception, imposition.

Irẹlle (rẹ-illẹ), *s.* the state of being low, submission, humility, humiliation.

Irẹpọ̀, *s.* concord, agreement, friendship.

Irí, *s.* sight, vision.

`Iri, *s.* dew, mist.—Oní li ẹgbọ́n ọlla, ìri wọ̀wọ ni iṣe ẹgbọ́n òjo, "To-day is the elder brother of to-morrow, and a copious dew is the elder brother of the rain."

Irijú, *s.* trustworthy servant, steward.

`Irin, *s.* walk, life, conversation, conduct; tickling.

`Irin-ọpa-ipọ, *s.* rapid journey, expeditious travel.

Irin, *s.* iron, iron nail.

Irin, *s.* a kind of rat trap; fruit of a certain trailing plant (sometimes called Agbarin).

Irinan, Iriran (ri-iran), *s.* sight, spectacle.

`Irindọ, *s.* nausea, sickness; (*lit.* a tickling of the liver).

Irinlẹ, *s.* dampness, moisture.

Irira, *s.* dislike, hatred.

`Iro, Irono, *s.* narration; consideration; agitation; vexation; calculation; counsel, advice.

Iro, *s.* the act of dropping or dripping.

Irò, Inaki, *s.* the Uran-utan.

Iró, *s.* sound, noise made by collision; news, intelligence; standing posture; erection of a roof.

Irobinọjẹ́ (rọ-ba-inọ́-jẹ), *s.* remorse, pain, grief, anguish.

Irojú (ro-oju), *s.* sorrow; vexation; perplexity; indecision.

Iroko, *s.* farm labour; agriculturist.

`Iroko, *s.* a species of the Okro.

Irokó, *s.* a running vegetable, whose leaf is used for sauce.

Irokò, *s.* the name of a tree used in building.—Ni kekere li ãti ipa ekan irokò, "The sprout of the irokò tree must be plucked when it is yet tender."

Irokurò (ro-ki-iro), *s.* concupiscence, evil desire.

`Irona (ro-ọnna), *s.* the act of meeting by appointment; a spy who reconnoitres an enemy's position.

Ironọ́, *s.* consideration, or stirring up the mind.

Ironọpiwadà, *s.* repentance.

Irora, *s.* aches, pains, produced by wounds or bruises.

`Irogba, *s.* assembly of the elders, consultation of elders.

Irọ̀, *s.* equal, companion, fellow.

`Irọ, *s.* a kind of cake; comfort, ease. *See* Irọra.—Ani ki ajẹ ìrọ ki ọrọ̀ 'ni o sì nfọn 'ni li ọrọ̀n, "The ìrọ was presented to us as something which

might be readily swallowed, but instead of that it chokes us."

Irọ́, *s.* untruth, falsehood (not so strong an expression as Ekẹ́).

Irọ́, *s.* a rush (as of a multitude of people); web, texture, warp; removal; interpretation of a dream.

Irọjú (rọ-oju), *s.* patience, perseverance.—Irọjú li ohun gbogbo, "Perseverance is every thing."

Irọ-kẹ̀kkẹ, *s.* to be tumultuous, make an uproar.

Irọn, *s.* hair.

Irọn-gàungaun, *s.* bristle.

Irọn, *s.* prayer.

Irọ́nọ (rọ-inọ), *s.* abstinence from food, power of long abstinence from food.

Irọnnọ (rọn-inọ), *s.* pain in the stomach.

Irọra (rọ-ara), *s.* ease, comfort, improved condition.

Irọgbaka (rọ-ọgba-ka), *s.* the state of being encompassed.

Irọgbọku (—igbọku), *s.* the act of reclining on a couch, repose.

`Iru, *s.* tail; the pointed end of a knife or sword which is inserted into the handle; the act of carrying or bearing.—`Iru ẹṣin ki ipẹ idi ìru enia, bi ẹṣin ku afi ìru si aiye, "The horse's tail soon becomes a man's tail: (for) when the horse dies he leaves his tail behind him."

Irù, *s.* gadfly.

Irú, *s.* seed, race, kind, species; the seeds of the locust fruit used as a seasoning; *adj.* such.—`Ọpọ irú kò bà ọbbẹ̀ jẹ́, "Plenty of irú does not spoil the stew."

Irú, *s.* the act of stirring up; germination; putting forth of leaves; water-spring.

Iru, *s.* a boiling over as water; ebullition of passion; elevation.

Irudi (ru-idi), *s.* bud, blossom.

Irukerudò (ru-oke-ru-odo), *s.* uproar, tumult.

`Irukẹ (iru-kẹ), *s.* tassel on the ear of Indian corn; cow tail carried about by the babbalawos.

Irúla (iru-ila), *s.* the okro or ila seed.

Irullu (iru-illu), *s.* the act of stirring the town into an uproar; insurrection.

Irummọ, Iru-ọmmọ (iru-ọmmọ), *s.* seed, offspring.

Iru-omi, *s.* wave.

Irunọ́ (ru-inọ), *s.* indignation; (*lit.* stirring of the mind).

Irunlẹ (run-illẹ), *s.* the act of undermining the ground in order to rob.

Iru-pẹpẹ, *s.* vexation, displeasure; healthy growth.

Irũru, Iruuru, *s.* variety, different kinds.

`Iruya (ru-àiya), *s.* emetic.

Irugbìn (iru-ìgbin), *s.* seed (reserved for sowing).

Isà, *s.* hole, rat's hole, burrow, grave; name of a running plant.

Isá, *s.* flight; the act of drying; a pointed stick used for digging earth. *See* Iṣa.

Isabọti (sa-boti), *s.* outer court. *See* Atẹllẹbọsi.

Isakõdo, Isakõ, *s.* name of a plant used for sauce.

Isa, *s.* attempt made by a weak to attack a stronger person.—Mo ku isa si i, "I made an attempt at him."

`Isallẹ, *adv.* down, below, beneath.

Isan, *s.* payment, retaliation.

Isán, *s.* the act of splitting or making a fissure; thundering.

Isán, *s.* nine days' space; name of a snake.

`Isan, *s.* improved health, convalescence.

Isanni (iṣan-oni), *s.* nine days hence.

Isansa (sa-sa), *s.* fugitive, deserter.—Isansa kò yàn ẹgún, isansa kò ikawọ́ ọbbẹ̀, "A fugitive never stops to pick the thorns from his foot, neither does he make choice of his sauce."

Isa-oku, *s.* grave, sepulchre, tomb.

Isa-pa-mọ, *s.* the act of hiding, concealment.

Isi, *s.* a new thing invented or created; a memorable time.

`Isẹ, *s.* inquiry of a stranger; distilling like dew.

`Iṣẹlẹ (ṣẹ-ilẹ), *s.* earthquake.

Isi-mi, *s.* rest, pause.

Isimi, *s.* rest, cessation from work.

`Isin, *s.* service, the act of serving another; the act of tending cattle; religion.

Isin, *s.* the act of burying or hiding.

Isinkú (sìn-okú), *s.* burial, funeral, burying of the dead.

Isi-si-yi, *adv.* lately, now.

Iso, *s.* the act of tying; the state of being tied.

Isó, *s.* a breaking wind.

Isofin (ṣọ-ofin), *s.* prohibition.

Isokọ̀ (so-ọkkọ), *s.* moorage, that by which ships are made fast.

Iso-yì-gi, *s.* marriage.

Iṣọ, *s.* the act of throwing with the hand; a telling forth; a shooting forth; a joining together of divided parts, (as of a calabash or the wound of a person or tree).

`Iṣọ, *s.* quarter, station, place allotted to a person or thing; quarrel; murmuring, grumbling.—Akì iwá alaṣọ àlla ni ìṣọ elepo, "A man in white linen is never looked for in the palm-oil market."

Iṣọ-àgba, *s.* the resort or seat of the elders.—Kuro ni iṣọ àgba, "Away from the place of the elders."

Iṣọdọmmọ (ṣọ-di-ọmmọ), *s.* adoption.

Iṣọkà, (ṣọ-ọkà), *s.* bird-snare set with guinea-corn.

Iṣọkalle (ṣọ-ka-ilẹ), *s.* descent, a going down.

Iṣọkún, Iṣọnkun (ṣọn-ẹkún), *s.* a mourner (a name applied to female children, as they are the chief mourners on the death of a parent).—O bi iṣọkún, o bi ìwallẹ, "He begat a mourner (*i. e.* a daughter) and a grave-digger (*i. e.* a son)."

Iṣọkuṣọ (ṣọ-ki-iṣọ), *s.* mischievous or evil word, idle tale, unmeaning talk.

`Iṣọllẹ (ṣọ-illẹ), *s.* foundation (whether of stone or mud).

Isọyé, Asọyẹ (sọ-ye), *s.* explanation.

Isọn, *s.* fountain, spring—Aki ire ni isọn lọ idà si ibú, "No one should draw water from the spring to supply the abyss;" *i. e.* No poor man should deprive himself of his small property to make presents to the rich.

`Isọn, *s.* accusation.

Isọnnu (sọ-ẹnnu), *s.* the first meal of the Mahommedans in the evening of their fasting days.

`Isọtte (sẹ-ọtte), *s.* rebellious act, sedition.

Isu, *s.* the act of puzzling, perplexity, wearisomeness; scorbutic eruption; retailing of liquor.

`Isun, *s.* act of sleeping; (an euphemism for "death"); accusation.

Isá, Isa, *s.* a running plant used medicinally.

`Isa, Orù, *s.* a pitcher for conveying water; the act of gathering things scattered by picking them up individually; choice.

Isajò (sẹ-ajo), *s.* anxiety, perplexity.

Isajú (sẹ-iwaju), *adj.* the foremost.

Isa-gere, *s.* name of a plant.

Isalọgbé (sa-ni-ọgbẹ), *s.* a being wounded, wound.

Isana (sa-ina), *s.* flint and steel.

`Isan-omi, *s.* tide, current.

Isa-ogbugbu, *s.* name of a kind of plant.

Isanú, (sẹ-anu), *s.* manifestation of pity or compassion.

Isánwọ (san-ọwọ), *s.* emptiness, the act of being empty-handed; the motion of the hand in walking.

Isápa, *s.* the sorrel.

Isápẹ (sa-apẹ), *s.* the act of clapping hands.

Isasùn, *s.* a sauce-pot.—`Iya ni ti ọmmọri isasùn iyá njẹ didọ̀n ọmmọ njẹ oru, "The pot-lid is always badly off; for the pot gets all the sweet, and the lid nothing but the steam."

Isekuse, Isekisẹ (sẹ-ki-isẹ), *s.* unlawful action, wicked deed.

Iṣe, *s.* character, action, custom, fashion, deed.—Oniṣe kì ifi iṣe rẹ̀ sillẹ rè ebi, "Wherever a man goes to dwell, his character goes with him."

Iṣeun (ṣe-ohun), *s.* kindness.

Iṣẹ́, *s.* work, labour, duty, business.

Iṣẹ́, *s.* trouble, hardship; victory.—Iṣẹ kò mu ọkkọ layà ki ọ má ràn ọmmọ, aṣiṣe ki ili ará, "Poverty never visits a husband without visiting his children: a poor man has no relatives."

`Iṣẹ, *s.* offence, transgression. *See* `Ẹṣẹ.

Iṣẹ́-àmmi, *s.* sign.

Iṣẹ-aṣẹ, *s.* miracle.

Iṣẹ-ipá, *s.* hard labour, toil.

Iṣẹ-ipa, *s.* rough work.

Iṣẹ-irijú (ri-oju), *s.* stewardship.

Iṣẹ-`Isin, *s.* duty assigned to one who serves.

Iṣẹ-Iyannu, *s.* wonder.

Iṣẹgun (ṣẹ-ogun), *s.* victory, conquest.

Iṣẹ́ju, *s.* twinkling of an eye, moment.—Ni ìgba iṣẹ́ju kan, "In the twinkling of an eye."

Iṣẹkiṣẹ (iṣẹ-ki-iṣẹ), *s.* wicked work; any kind of work.

Iṣẹ-kekẹ́, *s.* casting of lots.

Iṣẹ́nọ (ṣẹ-inọ́), *s.* abortion.

Iṣẹ́pẹ (ṣẹ-pẹ), *s.* withered twigs, or branches.

Iṣẹ-po, *s.* a double, repetition, twin.

Iṣẹpolohun, *s.* name of a tree; a kind of grass.

Iṣẹ́-Ọgerọ̀, *s.* easy work.

Iṣẹ-Ọlọ́run, *s.* God's work.

Iṣẹti (ṣẹ-eti), *s.* hem.

Iṣi, *s.* kind of fruit tree.

Iṣi-àgbugbo, *s.* a species of Iṣi.

Iṣí, *s.* the act of opening, removal, change of place.

`Iṣi, *s.* paleness, discoloration.

Iṣigùn, *s.* aromatic root of a trailing plant found in forests.

Iṣikkọ̀ (ṣi-ọkkọ), *s.* the state of being under weigh.

Iṣiko (iṣi-oko), *s.* *See* Iṣiàgbugbo.

Iṣikùn (ṣi-kun), *s.* remainder, remnant.

Iṣin, *s.* a kind of running plant; a kind of pumpkin.

`Iṣinna (ṣi-ọnna), *s.* error, missing of the road.

`Iṣinnu (ṣi-ẹnnu), *s.* appetite.

`Iṣiro, `Iro (ṣe-ìro), *s.* account, reckoning.

Iṣiṣe (ṣi-se), *s.* wrong action.

Iṣiyemeji (ṣe-iye-meji), *s.* doubtfulness, scruple.

Iṣó, *s.* iron nail.

Iṣonọ́ (ṣo-inọ), *s.* passion, peevishness.

`Iṣowo (ṣe-owo), *s.* trading, the act of trading; trader.—Iṣowo mbẹ li õrun nawonawo mbẹ̀ ni iboji, "The labourer is always in the sun, the landowner is always in the shade;" *i. e.* one toils, the other reaps the fruit.

Iṣoro (ṣe-oro), *s.* difficulty.

Iṣoro, *s.* severity; provocation.

Iṣọ́, *s.* watch, guard; governance, superintendence; ward.

Iṣọkan (ṣe-ọkan) (ṣe-ọkan), *s.* concord, union, agreement.

`Iṣọnna (ṣọ-ọ̀nna), *s.* the act of doing any mechanical work.

`Iṣọnna-awọ (ṣe-ọnna), *s.* tanner; leather-worker, one who works in leather.

`Iṣọnna-aṣọ, *s.* tailor.

Iṣọra (ṣọ-ara), *s.* caution, watchfulness.

`Iṣọran (ṣe-ọran), *s.* a faulty person, one who has committed himself.—`Isọ̀ran ni iṣe ãjò, "He who commits himself is always anxious."

`Iṣọtẹ (ṣe-ọtẹ), *s.* sedition, the act of making a division.

`Iṣu, *s.* ball, or lump of any thing round; loaf.

Iṣu, *s.* yam; soft part of a fruit, pulp.

Iṣu, *s.* emission, evacuation.

Iṣú, *s.* the state of being dark (as a condensed rainy cloud); darkness.

Iṣura (ṣu-ara), *s.* treasure; the act of entrusting to one's care.

Iṣubú (ṣe-ibu), *s.* fall of a heavy thing.

Iṣu-ọdẹ, *s.* a wild yam, eaten by hunters.

Iṣu-ọpẹ, *s.* palm-cabbage.

`Ita, *s.* act of selling, sale; a kind of yellow ant, called also Ọtta, or `Itta, a formidable foe to the white ant.

Ita, *s.* street, an open place in the front of a building; the open air.—Itta mẹtta kò kọnnọ́ ẹbọ, "The junction of the roads does not dread sacrifices." Sacrifices intended to avert calamity are always exposed in a place where several ways meet, whereby the impending evil is supposed to be altogether dissipated.

Ità, *s.* name of tree much used for firewood.

Ita, *s.* woof, the thread that crosses the warp; warmth; heat (of the sun); pungency (as of pepper); the hanging up of clothes or curtains; the act of hoisting a sail; fulness.

Ita, Itani, *s.* sting, pain.

Itadogun (ẹtta-di-ogun), *s.* a space of seventeen days.—Itadogun li ajọ Ẹgbá, "A round of seventeen days is the meeting of the Ẹgbas." There are many savings' clubs among the Ẹgbas: the members meet to deposit their contributions (called Esú) at a certain fixed interval of time, usually every fifth market-day: each member in turn takes the whole of the sum contributed on a single day, until the rotation is completed. Those who come first on the list secure in this way a larger capital to dispose of than they would have been able to command from their own unassisted resources; and the members whose turn comes late, by contributing to the common stock, have saved the

sums which they would otherwise have expended on trifles by little and little. The markets occur every fifth day, reckoning inclusively; from one market-day to the fourth succeeding, the first and the last both inclusive, the interval is seventeen days: hence the proverb. The day on which the payment is made is reckoned a second time as the commencement of a new series. *See* Dawo-esú.

Itagbokun (ta-igbokun), *s.* sailing, the state of setting sail, being under canvass.

Itaje (ta-ejje), *s.* bloodshed.

Italle (ta-ille), *s.* a kind of worm or grub bred on a mud floor, which attacks any who lie down there.

Itallemá, Itallemó (ta-ille-ma), *s.* the ancients; ancestors, forefathers.

Ita-ma-iia, *s.* (*Haussa*), hope, expectation.

Itametta (ita-mo-etta), *s.* a place where three ways meet.—Pere mo ja itametta, "On a sudden I came to the junction of the three ways."

Itamora, Iiiamora (ta-mo-ara), *s.* war-equipment, armour.

Itan, *s.* the act of lighting fire, shining, spreading abroad (so as to lay open what is hidden); narration of old traditions; recording past events.—Iwo kò le ipa mi ni ìtan nkan wonnì, "You are not able to instruct me in those ancient things."

Itan, *s.* thigh, lap.

Itán, *s.* completion.

Itanná (tan-ina), *s.* the act of lighting a lamp; flowers, (so called from their brilliant colour).

Itanje (tan-je), *s.* deceit, guile.

Itara (ta-ára), *s.* hastiness; anxiety for another's safety; zeal.—Itara mi pò jù, "My anxiety is great."

Iti, *s.* timber, any large piece of wood; the act of supporting or propping.—Bi ìti kò wó owó ki ibà isepé,

"Unless the tree falls, one will never get at the branches."

Ití, *s.* a small bundle of grass, a handful of grass bound together.

Iti, *s.* the act of breaking a portion of any thing brittle.

Itijú (ti-oju), *s.* disgrace, shame; bashfulness, modesty. Bi o ba tiju o ti i fu ra re, "If you are modest, you are modest to your own advantage."

Itilẹhin (—'ni-ẹhin), *s.* support, help, assistance, countenance.

Itissẹ (tẹ-ẹssẹ), *s.* footstool,

Itõ, *s.* a running plant like the Ẹggusi.

Itorí, *s.* reason, account, cause.

Itoyẹ (to-iye), *s.* a sufficient value, merit, worth.

Ité, *s.* bed, cradle, place to rest on; throne; a nest; flatness or insipidity; disgrace, humiliation, defeat.

`Itẹ, *s.* the act of treading on, pressing down, gelding.

Itẹdó, *s.* encampment.

Itẹhìn, *s.* pad or saddle-cloth.

Itẹddọ̀ (tẹ-ẹddọ), *s.* patience, leisure.—Fi itẹddọ̀ sillẹ ṣẹ e, "Do it patiently."

`Itẹllẹ (tẹ-illẹ), *s.* the leg (of an animal).

Itẹllẹ (tẹ-illẹ), *s.* foundation, that which is underneath.

Itẹllẹdi (—idi), *s.* cloth for common use, under-cloth.

Itẹlẹssẹ (—ni-ẹssẹ), *s.* private intimation (as a nod, wink, or tread on the foot); sign, token, beckoning.

Itẹmọllẹ (tẹ-mọ-illẹ), *s.* a pressing down, a trampling down.

Itẹnilọrọ̀n (—ẹnni-ni-ọrọ̀n), *s.* satisfaction.

Itẹnumọ́ (tẹ-ẹnnu-mọ), *s.* the act of urging the same subject by constant repetition of it.

Iteriba (ori-ba), *s.* bending of the head, bow, submission.

`Itẹssẹ (tẹ-ẹssẹ), *s.* part of a loom, treadle; any thing to place the foot on; a private informant. *See* `Ọtẹssẹ.

Itéwọ, Itẹwọgbà (tẹ-ọwọ-gba), *s.* acceptance, reception.

Itorí, *s.* cause, reason.

Itóri, *s.* share.

Itọjú (tọ-oju), *s.* superintendence, overlooking.

Itọkùn (to-okun), *s.* the act of being a guide.

Itọ́, *s.* spittle, small creek; straightness; act of bringing up; endurance; old age.

`Itọ, *s.* urine; the act of following; approach, arrival.

Itọkkọ̀ (tọ-ọkkọ), *s.* rudder.

Itọnriran, Itọnrinan (tọn-ri-iran), *s.* recovery of sight.

Itọrẹ (ta-ọrẹ), *s.* present, gift.

Itọwò (tọ-wo), *s.* the act of tasting, foretaste; first-fruit, earnest, anticipation.

`Itu, *s.* ease, comfort, cessation from acute pain.

Itú, *s.* the act of loosening, (as a knot tied); budding or bursting of a flower; appearance of the ear from the stalk; eruption (on the body); adjournment of an assembly.

Itu, *s.* eradication, overthrow of a plan.

Itura (tu-ara), *s.* comfort, ease; the refreshment of a cool breeze.

Itu-èddọ, *s.* consolation. *See* Itunọ́.

Itu-ka, *s.* dispersion.

Itunọ́ (tu-inọ), *s.* comfort, consolation, (*lit.* the act of making easy in the mind).

`Iwa, *s.* conduct, behaviour, disposition, character.—`Iwa ni ijọ oniwà loju, "Every man's character is good in his own eyes."

`Iwa, *s.* creation, a state of being, existence; the act of digging.

Iwá, Awá, *s.* the act of coming.—Ayún awá rẹ̀ di ẹrimẹtta, "He made four journeys backward and forward."

Iwá, *s.* trembling.

Iwabuburu, *s.* wickedness.

Iwadí (wa-idi), *s.* investigation, examination.

Iwajẹ (—jẹ), *s.* the act of seeking something to eat; gain, profit.

Iwajú (—oju), *s.* presence, front.

Iwakuwà, *s.* caprice, unsteadiness.

`Iwalẹ (—illẹ), *s.* a digger, one who digs, (applied to a male child). *See* Isọkun.

Iwalle (—ille), *s.* the act of searching the house.

`Iwa-mi-mọ, *s.* holiness, sanctity.

Iwara, *s.* hastiness, rashness, impatience.

Iwa-ri, *s.* homage, worship (rendered to a king).

Iwa-wi, Awawi, *s.* excuse.

Iwa-ya-ija, *s.* struggle, close combat, agony.

Iwasu, *s.* preaching, address.

Iwa-ṣẹ, *s.* the finest grain; very fine powder; the menses.

Iwé, *s.* book, paper; a comparison; the act of passing one thing round another.

Iwe, Ọllọ-inọ, *s.* the kidneys.

Iwère, *s.* foolishness, silliness.

Iweri (we-ori), *s.* headband.

Iwin, *s.* ghost, spirit, spectre.

`Iwẹ, *s.* the act of washing the body.

Iwẹ́, *s.* a species of frog; fineness (applied both to grain and cotton); the act of bruising or crushing (as of grain, or any hard substance).

Iwẹffa (iwẹ-ẹffa), *s.* eunuch, chamberlain.

`Iwẹ-nọ, Iwẹ-nọ-mọ́, *s.* purification, washing.

`Iwo, *s.* look, appearance; carnivorous bird, raven: (a flock of these birds is supposed to be an intimation of a recent or impending war in the neighbourhood). —`Iwo ọlọgbọn kò jọ ti aṣiwere, "The appearance of the wise differs from that of the fool."

Iwó, Owó, *s.* a disease in the mouth of infants, which prevents them from sucking the breast.

Iwo, Owo, *s.* a horn.

Iwó, Orọgbọ, *s.* a tree, the fruit of which is called the bitter kọla.

`Iwó, *s.* the act of falling (as a house or tree).

Iwolulle (wo-lu-ille), *s.* the act of felling trees or destroying a house.

`Iworo, *s.* a worshipper of the gods.

`Iworo-orisa, *s.* an eater of sacrifices; one who has taken idols to worship.

Iwoye (wo-oye), *s.* a look out: foresight, providence, forethought.

Iwo-yi, *s.* the present time or season.

Iwọ, *s.* poison which may be administered in food; a tree, the sap of which produces blisters.

Iwó, Idodo, *s.* navel; crookedness; the act of dragging along on the ground, or from one place to another.

`Iwọ, *s.* suitableness, fitness; entrance; fishhook.

Iwọ, *pers. pron.* thou.

Iwòffa (wò-offa), *s.* one in pawn; an insolvent debtor who becomes for a certain period the property of his creditor.

`Iwọn, *s.* measure, measurement; a certain quantity; *adj.* so many.

Iwọn, *s.* act of weaving; act of descending on as a curse.

Iwón, *s.* scarcity, dearth; the narrow neck of a calabash, called Iwón-igba; the act of catching any thing thrown before it falls to the ground.

Iwọndò (wọn-odo), *s.* measurement of water, the act of sounding.

Iwọ-na, *pers. pron.* thyself.

Iwón-wón, *s.* dry twig, small branch of a tree, broom-stick.

Iwọra (wọ-ara), *s.* greediness, ravening.

Iwọsi, *s.* contempt, wrong, injury.

Iwọsọ, Okuku (wọ-asọ), *s.* heap of cotton drawn towards the weaver whilst at his work.

Iwọ-tikarawọ, Iwọ-tikara-rẹ, *reflec. pron.* thou thyself, thou.

`Iwu, *s.* choice, love, desire, pleasure.

Iwú, *s.* act of swelling; act of defilement (said of water).

Iwukàra (wu-akara), *s.* leaven.

`Iya, *s.* calamity, loss; innocent suffering of evil; the act of giving way, turning aside.—Ise kò dọn iya kò fọhùn ki amọ ẹnniti ìya ndọn li ara, "Calamity has no voice; suffering cannot speak to tell who is really in distress, (and who is complaining without cause)."

Iyá, *s.* madam, mother, mistress; pot, basin, calabash, covered vessel; haste, quickness.

Iyãgba (iya-àgba), *s.* matron, elderly woman.

Iya-lá, *s.* grandmother.

Iyalle (iya-ille), *s.* mistress, wife; the first or elder wife. The other wives are called Iyawó.

Iyalle-ero, *s.* hostess, landlady.

Iyalode (—ni-ode), *s.* title given to wife women.

Iya-wó, *s.* newly-married woman, bride.

Iyá, *s.* a tree, the leaf of which is used in wrapping up Agidi.

Iyallẹta (—illẹ-ta), *s.* the early part of the morning, about eight or nine o'clock.

Iyán, *s.* pounded yams.

`Iyán, *s.* act of neighing like a horse, act of gaping.

Iyan-rindidè, *s.* quicksand.

Iyàn, *s.* fear, anxiety; denial, negation, contradiction.—Má diyàn, "Fear not."

`Iyan, *s.* famine, dearth, scarcity of food; choice, the act of choosing.

Iyanjú (iyan-oju), *s.* encouragement, exhortation, perseverance.

Iyannu (ya-ẹnnu), *s.* wonder, amazement.

`Iyangbo, *s.* chaff.

Iyangbẹ, *adj.* dry, void of moisture.

Iya-pa, *s.* division, separation.

Iyara, *s.* activity, liveliness.

Iyari, *s.* vivacity, activity; manifestation of pleasure.

`Iyattọ (ya-ọttọ), *s.* difference.

Iye, *s.* number, value, price, cost.

Iyè, *s.* mind, faculty, understanding, memory.

Iye, *s.* reed on which cotton is wound.

`Iye, *s.* the act of living, life.

Iyebiye (iye-bi-iye), *adj.* valuable, of great price, precious.

Iyekanbiri (iye-kan-obiri), *s.* female relative on the mother's side.

Iyekankọnri (—ọkọnri), *s.* male relative on the mother's side.

Iyekuru (eyi-ekuru), *s.* the very dust; *adj.* of the dust.

Iyemeji (iye-meji), *s.* doubt, uncertainty, suspense.

Iyeni, Awi-ye (ye-ẹnni), *s.* interpretation; understanding.

Iyerẹ́, *s.* a kind of spice.

Iyere, *s.* the locust-seed in its raw state.

Iyeyè, *s.* a kind of sour plum.

Iyẹ, *s.* fitness, comeliness, meetness.

Iyẹ́, *s.* booty, forage.

`Iyẹ, *s.* dust of worm-eaten trees.

Iyẹ́, *s.* feathers, quill, pen, down; the act of making much of.—Awodi lọ ire iyẹ́ nwọn li ẹiyẹ si lọ, "The hawks go away for the moulting season, and (the ignorant) suppose that these birds are gone for ever."

Iyẹfun, *s.* flour prepared from yams parboiled and dried; flour in general.

`Iyẹ-wo, *s.* investigation, examination, visit.

Iyìn, *s.* esteem, praise, honour.

Iyi-padà, *s.* turning, conversion.

Iyiṣọ (yi-aṣọ), *s.* the pin inserted through a hole in the weaver's beam in order that he may turn it round with ease.

Iyọjú (yọ-ojú), *s.* appearance, a showing the face.

Iyoku, *s.* (*Eng.*) yoke.

Iyokùn (eyi-ti-okùn), *s.* the rest, remainder.

Iyọ̀n, *s.* coral.

Iyọnọ́ (yọ-inọ), *s.* yearning of the bowels, tender compassion.

Iyọnu (yọ-ẹnnu), *s.* difficulty, trouble.

Iyọ̀, *s.* salt.

Iyo-oyibo, *s.* refined sugar (*lit.* white man's salt).

Iyọkọnri (eyi-ọkọnri), *s.* the very man, the same man.

J.

Já, *v. a.* to break (a rope); drop (from aloft); *v. n.* to break (as a rope); separate by violence; come to the road; find out; snatch.

Já *followed by* Lẽkànna (ni-ekanna), to pinch with the nails of the fingers.—Ọ já mi lẽkánna, "He pinched me."

. . . . . Lẹnnu-Ọmmọ (ni-ẹnnu), *v. a.* to wean from the breast.

Jà, *v. n.* to fight, war, quarrel, dispute.

Jà *followed by* Lolè (ni-ole), *v. a.* rob, plunder.

. . . . . Nikoro, *v. a.* contradict, gainsay, oppose.

Já, *adv.* through.

Jade (ja-ode), *v. n.* to walk, go out.

Jágan, *adv.* roughly, cuttingly, vexatiously, harshly.

Jàgudapáli, *adv.* on any account, any how.

Jagudujagan, Jagidijagan, *s.* evil-doer.

Jafara (ja-ifa-ara), *v. n.* to be negligent.

Jagun (ja-ogun), *v. n.* to fight a battle.

Jagun, *s.* title of a warrior.

Jahin-jahin, *adv.* throughout, from one extreme point to another.

Jaka, *s.* cup, mug.

Ja-koro, *v. a.* to contradict, oppose by answer.

Jale (ja-ole), *v. a.* to steal, rob.

Jalle, *v. n.* to go through.

Ja-lù, *v. a.* to attack unawares.

JÃMA (ję-amọna), *s.* soldiers, marauders. *See* AMỌNNA.
JAMBA (ja-ba), *s.* damage, mischief.
JANJAN, *adv.* intensely (applied to the heat of the sun).—'Orun mu janjan, "The sun is intensely hot."
JANDUKÚ, *s.* a wicked person.
JANKAWỌ̀, *s.* soot.
JANNAJÁNNA, *s.* name of a disease.
JANU (ja ẹnnu), *v. n.* to boast, brag.
JANGBÓRO, *s.* knee-cap.
JAOKÈ (ja-si-oke), *s.* name of a shrub. *See* AKA.
JARE (je-are), *v. n.* to be in the right, be just, please.
JA-SI, *v. a.* to lead to, drop into.
JAGBÀ (ja-ọgbà), *v. n.* to perform the task assigned one who is in pawn. *See* IWỌ̀FFA.
JAGBAJAGBA, *adv.* in great confusion, confusedly.
JATÃ, *v. n.* to be negligent, unconcerned about.
JEGBEJEGBE, *adv.* childishly, unmeaningly.
JENIA-JENIA, AJENIA, *s.* cannibal.
JERE (ję-ere), *v. a.* to deserve, gain.
JEREJERE, *adv.* sparklingly, dazzlingly.—Idẹ na ndan jerejere, "The brass is very brilliant."
JÉ, *v. n.* to answer; be; comply with, be willing.
JÉ *followed by* MÁ, *aux. v.* must, ought.—Emi kò jẹ má ṣe iṣẹ na, "I ought not to refuse doing the work."
JÉ, *v. a.* to permit, let.—Jẹ ki nlọ, "Let me go."
JẸ, *v. a.* to eat, dine; owe; deserve, gain.
JÉ, JÉJẸ, *adv.* quietly, easily, softly, gently.—Ṣe jẹjẹ, "Deal gently."
JẸBÃLLẸ (jẹ-ọbba-illẹ), *v. a.* and *n.* to receive the title of governor; govern.
JẸBBI (jẹ-ẹbbi), *v. n.* to be guilty.—Ọ jẹbbi ọ̀ran wọn, "He was guilty in the matter and then sat in a corner."
JẸ-DIẸ-DIẸ, *s.* a bird so called from its cry.
JẸGÚDURAGÚDU, *s.* worthless, good-for-nothing person.
JÉJẸ, *adv.* *See* JẸ.
JÉJẸJÉ, *adv.* very gently, very softly.

Jẹ-ki, *defect. v. imper. mood;* let, permit.

Jẹ̀pe, *defect. v.* (always preceded by Iba), had.—Ibá jẹ́pe emi ni, "Had it been I."—Ibá jẹpe ó lọ, "Had he gone."

Jẽri, *v. a.* to bear witness to.

Jẹhun, Jẹun (jẹ-ohun), *v. a.* eat, eat food.

Jẹ́wọ, (jẹ-ọwọ), *v. a.* to acknowledge, confess; affirm. *See* Tẹnumọ́.

Jí, *v. a.* and *n.* to steal, pilfer; awake, rouse, enliven.

Jì, Jìn, *v. n.* to fall into a hole or pit; be far or deep.—Ọnna illu wọn jì, "Their country is far."

Jì *followed by* Lẹsẹ (ni-ẹsẹ), *v. n.* to strike the heel, as one walks in front of another.

. . . . . Lẹṣẹ (—ẹṣẹ́), *v. a.* to strike with the fist.

Jigbese (jẹ-igbese), *v. n.* to owe a debt.

Jì, Jìn, *prep.* to.—Mo fi ọ̀ran na jì ọ́, "I forgive (*lit.* the matter to) you."

Jihìn (jẹ-ìhin), *v. n.* to deliver a message, give account.

Jijà, *adj.* shining, lustrous, bright; *s.* fight; that which is to be fought

Jìjadu, *v. n.* to scramble.

Jije, *adj.* eatable. *s.* that which is to be eaten.

Jijìn, *s.* depth; distance.

Jijọ, *s.* resemblance, likeness.

Jimijimi, *adv.* richly, wealthily, gorgeously, splendidly.

Jimaratà, Ijimaratà, *s.* a term of abuse.

Jìn, *adj.* far. *See* Jì.

Jiná (jì-ina) *v. n.* to heal up; be well cooked or roasted.

Jinde (ji-nde), *v. n.* to rise from the dead.

Jinna (jì-ọnna), *adj.* far distant.

Jiṣẹ (jẹ-iṣẹ), *v. n.* to deliver a message.

Jìya (jẹ-ìya), *v. n.* to suffer innocently.

Jiyàn (ja-iyàn), *v. a.* to deny, contradict.

Jìgbini, *adv.* abundantly (applied to fruits).—Iggi yi so eso jìgbini, "This tree bears abundantly."

Jó, *v. n.* to dance; whirl; burn as fire.

Jò, *v. n.* to leak out, drop from an opening or crack, suck out.

Jogún (jẹ-ogun), *v. a.* to inherit the property of the deceased; take possession of.

Jokó, *v. n.* to sit, abide, stay, dwell.

Jóna (jo-ina), *v. n.* to burn at the fire.—Ohun ti atẹjumọ́ ki ijóna, "If you attend to what is roasting it will not be burnt."

Jòwere (já-òwere), *v. n.* to try hard, struggle, endeavour.

Jowú (jà-owu), *v. n.* to be jealous.

Jọ, *v. n.* to be alike, be similar, resemble.

Jọbba (jẹ-ọbba), *v. n.* to reign, be king over, govern.

Jọjọ, *adv.* very, much, exceedingly (always after a verb of abundance).—Enia pọ̀ jọjọ, "The people are very numerous."

Jọllá (jẹ-ọlla), *v. n.* to enjoy the honour due to another.

Jọ̀llọ, *s.* a kind of long-necked calabash.

Jọwọ (jẹ-ọwọ), *v. a.* to let, permit.—Jọwọ mi lọwọ, "Let me (go)."

Jù, *v. a.* to throw, cast, fling, be more than; differ.

Jù, *sign of the comparative*, more. *The superlative* is formed by the addition of Lọ,—Julọ, most.—Iwọ jù mi lọ, "You are more than I." *See* Buru.

Ju, *v. n.* to be worm eaten.

Jubà (jẹ-ìba), *v. a.* to have a grateful remembrance of, respect, regard, think of.

Judi-judi, *adj.* not having a clear head, confused.

Jufù, *s.* armlet or bracelet of silver or white metal (worn by the royal family).

Jũjũ, *adj.* confused, chaotic.

Jùmọ (jọ-ìmọ) *adv.* together, in company.

Jure, *v. a.* to point out, direct, show.

Juwọ́, (jù-ọwọ́), *v. n.* to beckon with the hand.

K.

KÀ, *v. a.* to count, reckon; read; sit upon, set upon.—Kà ilẹ, "Sit on the ground."

KÁ, *v. a.* to reap, pluck fruits from the tree, roll, fold; fail.

KÁ, *adv.* round, around, in a circle.

KABAKABA, *adv.* irregularly, roughly, unevenly.

KABIYESI, *defect. v.* (a respectful expression used on the approach of a king or great personage); Let us be all attention.

KADUN, *v. n.* to be about the space of a year.

KAFÓ, *s.* a kind of tight trousers with long legs.

KAHORO, *s.* the name of a shrub.

KAINKAINKÀ, *s.* husk of the guinea corn left after threshing.

KÀKA, *adv.* instead of.—Kàka ki okúku wipe, "Instead of his saying."

KÀKA, *adv.* forwardly, officiously, presumptuously (generally qualifying *v.* LA).—Iwọ là kàka lọ li ọ̀ddọ àgba, "Did you push presumptuously in to the rank of elders?"

KAKANFÒ, *s.* war-captain, title of a war-chief.

KAKARA, *s.* piece of shell, shell.

KÁKA, *adj.* strong, violent, forcible; stiff, unyielding, stubborn.—Agbara káka li afi mu u, "We took it with great violence."

KAKANṢẸNLA, *s.* plant called the monkey-kola (named also OBIÃYA).

KAKÒ, *v. a.* to curl, twist.

KALLẸ (kà-ille), *v. n.* to set down, sit on the ground, deposit.

KALLẸ, *adv.* around, abroad; spreading abroad; notoriously.

KALỌ (ki-ama-lọ), *defect. v.* let us go; may we go?

KAN, *adj.* (*contraction of* ỌKAN), one, a certain one, one out of many.

KAN, *adj.* sour, acid, morose, rough, violent, cross, peevish, sore, painful. *v. n.* to ache.

KAN, *adj.* last, ultimate (applied to words of action).—Aṣe kan rẹ li eyi, "This is your last action."

KÁN, *v. n.* to drop as rain, drip; pluck, nip off.

KÀN, *v. a.* to reach, touch at; nail, drive in with a hammer, knock at the door.

KANNA (ọkan-na), *adj.* the same.

KÀNAKANA, *s.* a sling.—Ẹnyi ni ki ama taffa, ki ni ki afi le ogun, Kànakana li ofi le Bokó, "You say that we should not shoot arrows: with what, then, shall we repel the enemy? 'Twas with a sling that one of old repelled the Boko people."

KANAKANA, *s.* a kind of crow with a white streak on the neck.—Kanakana eyi ti nrè Ibara ni, ẹfũfũ ta a ni idí pa, oni iṣẹ kúku yá, "The crow was going to Ibara; a breeze sprang up behind: 'That will help me on famously,' (says the crow)."—Kanakana bá kanakana jà, kanakana dá kanakana.—Odi-eni! "The crow fought with the crow, the crow conquered the crow.—Once!" It is a favourite Yoruba game to repeat as many times as possible, without taking breath, sentences such as the foregoing, containing a recurrence of similar sounds. The number of the repetitions is announced as each is completed. *See* APATTA.

KANGA, *s.* a well.

KANGARA, *s.* a kind of billhook with a perforated iron handle.—Enia kan ni irọ kangara bọ ni li ọwọ, "One man makes billhooks to put into the hands of others:" *i. e.* every man has his particular trade.

KANGI, *v. n.* to come to a hard point, be difficult.

KANGUN, *v. n.* to be at the end, be last.

KANJU, *v. n.* to be hasty, or in a hurry.

KANJU-JAIYE, *s.* one who makes haste to be rich; a covetous man.

KANMUKANMU, *adv.* sweetly, with a sweet flavour.

KÁNKAN, *adv.* hastily, quickly, fast.

KANHUN, *s.* rock-salt.—Kanhun li ọmmọ Haussa, aṣara li ọmmọ Oyibo, gọmbọ́ li ọmmọ Onirè, "Rock salt is the produce of Haussa; tobacco is the produce of the men beyond the sea; the spoon (with which the mixture of rock-salt and tobacco is retailed) is the produce of the Chief of Ire."

KANHUNKANHUN, *adj.* sweet-scented.

KÀNKAN, KÀNIKAN, *s.* fibres beaten soft, and used for the purpose of ablution in the room of sponge.

KÁNKI, *s.* a kind of tight trowsers used by rich farmers.

KÀNKUN, *v. n.* to knock at the door.

KANNỌ́, *v. n.* to be morose, severe, peevish.

KANRA, *v. n.* to be ill tempered, peevish; fret.

KANRI, *v. a.* to strike or touch the head with the victim for sacrifice; nail the skull to a trèe.

KANRIN, KANRINKANRIN, *adv.* very far off, beyond the reach of sight, clean gone.—Ọ lọ kanrinkanrin, "He is gone quite out of sight."

KANṢOṢO, *adj.* alone, only, singly.—On ni kanṣoṣo li ọ lọ, "He went alone."

KANTIKANTI, *s.* the gnat, small flies which swarm about liquor, (supposed to make it sour.)—Kantikanti kò li ọ̀ran akèregbe li ọrọn, "The gnats have no quarrel with the calabash;" *i. e.* they swarm about it only for the sake of the sweet liquor which it may contain.

KÃNU, *v. n.* to be sorry, feel grief for wrongs done.

KARA, *s.* a thorny plant of the acacia tribe; gland.

KARÁ, *adv.* (usually qualifying the *v.* LÀ, "to split"), on a sudden, precipitately; loudly, clashingly.

KARÒ, *s.* a bird, so named from its cry.

KARÒ, *defect. v.* may we speak?

KASINKA, *interrog. adv.* Is there any thing the matter? I hope there is nothing the matter: (a question always put when something is suspected).

KASSẸ, *v. n.* to walk up and down as in the piazza; walk slowly and leisurely; measure by pacing.

Kasẹ, *v. n.* to terminate, come to an end.

Kàtakata, *adv.* here and there, widely dispersed, scattered about.

Karawọn, *s.* the conch shell. *See* Kawọn.

Katí, *adv.* at all, whatever; (used chiefly after the words Kò si).—Kò si katí nibẹ, "There is nothing whatever there."

Kàwọ, *v. n.* to observe things prohibited by the gods.

Kawọn, Karawọn, *s.* the conch shell.

Karun, *v. n.* to be the fifth.

Kàṣa, *adv.* proudly. *See. v.* Yan.

Kàṣa, *v. n.* to recite the names of the gods.

Kaṣà, *v. n.* to adopt a new fashion.

Kaṣan, a running prickly plant, the fibre of which is used to mend calabashes.

Ke, *v. n.* to exclaim, howl. *v. a.* to cut, chop.

Kede, *v. n.* to make proclamation about the town. *See* Akede.

Kedé, *adj.* scarce, unfrequent.

Keferi, *s.* unbeliever, heathen, pagan.

Kẹ́gbẹ (ko-ẹgbẹ), *v. n.* to associate, walk as friends, keep company.

Kegiọ, Kegirọ, *s,* a bird, so called from its cry.—Ohun kegiọ ko dé ọrun, "The cry of the kegiọ does not reach the sky;" (said of one whose voice has not much weight).

Keje, *v. n.* to be the seventh in order.

Kekẹ́, *s.* small pieces of grass used for casting lots; ticket; the reed or grass on which carded or prepared cotton is suspended preparatory to spinning; ticket by which custom is collected.

Keke, *adv.* (representing the sound of hard substances struck together, by which their quality is tested.)

Kekẹ́-Idi, Adĩlu, *s.* mode of casting lots (a child's game).

Kekekẹ́, *adj.* small, little (ones). *s.* name of an esculent plant.

KÉKELENJE, OKÉLENJE, *s.* a small kind of lizard.

KEKERÉ, *adj.* little, small.—Akukọ nlá kò jẹ ki kekeré ki ọ kọ, "A large cock does not suffer the small one to crow."

KÉRE, *v. n.* to be little.

KE-PÈ, *v. a.* to invoke loudly.

KERE-OWU, *s.* cotton-seed.

KERORA (ke-iro-ara), *v. n.* to groan, cry out for pain.

KE-SI, *v. a.* to visit, call on, call at.

KETIRI, KETĨ (ko-etiri), *adj.* benumbed, void of sensation.

KÉWU (ke-ewu), *v. n.* to read; (term used by the Mahommedans).

KẸ, *v. a.* to indulge; set a snare; leave in a delicate state; cherish.—Akẹ ọmmọ bi ojú, "He indulges the child as (if he were) an eye;" (said of an over-indulgent parent).

KÈ, *v. n.* to grow worse (as a sore); extend; glow; be hoarse.—Egbo kè, ina kè, ohùn enia kè, "The sore is spreading; the fire is glowing; the throat is hoarse."

KẸDOGUN, *v. n.* to be the fifteenth in order or row.

KẸGAN (ko-ẹgan), *v. n.* to despise, to contemn.

KÈHIN, *v. n.* to turn the back.

KẸKẸ, *s.* the cry of the hen; a kind of black squirrel which preys upon birds; *adv.* (qualifying GBÉ, "to cackle as a hen").—Agbebọ ngbé kékẹ, "The hen cackles."

KÈKẸ, *adv.* gradually.

KÉKẸ, *s.* profound silence.—Kékẹ pa mọ wọn li ẹnnu; *or*, Kékẹ pa rere, "There is perfect silence."

KẸKKÉ, *s.* wheel; instrument used in spinning made of a small ball of baked clay, surrounding a small pointed stick on which the thread is wound; spindle.

KÉKẸ-PA, *v. n.* to be quiet, still, dumb.

KẸKỌ (kọ-ẹkọ), *v. n.* to be learned.

KELẸKẸLẸ, *s.* spy, traitor, vanguard of an army.

KẸLLẸKÚ, *s.* printed muslin or calico in general.—Kẹllẹkú tàn okùn jẹ, ki ijẹ bẹhẹ, okùn rè dọ̀n, "(The

printed pattern of) the calico deceives the country cloth, (which is usually only dyed to conceal its coarse texture or some flaw in it) ; (the calico) is not in reality what (the country cloth) takes it to be : (for whilst the fact of its being dyed might make it seem a coarse fabric), the thread is (found on investigation to be) fine ;" *i.e.* Further acquaintance often corrects first impressions.

Kèrẹ, *s.* fool, one easily enticed or deceived.—Má ṣe bá mi ṣire ti kèrẹ ifi igbà okùn li ọrọ̀n, "Do not play me the trick by which the fool gets a rope round his neck."

Kẹtta, *v. n.* to be the third in rank or order.

Kẹttala, *v. n.* to be the thirteenth.

Kẹttẹkẹttẹ, Kẹtẹkẹtẹ, *s.* the ass.

Kẹwa (kọn-ewa), *v. n.* to be the tenth in order.

Kí, *inter. pron.* what? (*rel. pron. in composition* ;) whosoever, whatever.—Ki ni la? "What?"

Kí, *v. a.* to salute, greet.—Ẹnniti kò kí 'ni àbọ, ọ pa adanò ẹ' ku ille, "He who does not salute (his friend) on his return from a journey forfeits the salutation (usually offered) to him who has remained at home."

Ki, *v. n.* to be thick.

Kì, *v. a.* to press tight; load; recite one's praises; fulfil a term.—Mo kitta, "I fulfilled three days."

Kí, *conj.* that; though; Kí babba kí ole fu mi, "In order that my father may give me." (The latter ki is frequently omitted.) Ki awa ole ilọ, "That we may be able to go." In interrogative sentences it often takes the sense of "may."—Ki awa ki oma lo? "May we go? (*lit.* be going)."—Ki agã, ki agõ, ede ara wa li akò gbọ́, "We may express different opinions (*lit.* talk this and that), (but) it is because we do not (clearly) understand one another."

Kì, *adv.* before a certain time, previously.—Kí ntó lọ,

"Before I go."—On ti ṣe e ki emi ki otó lọ, "He did it before I went."

Kì, Kí, *adv.* not. *See* Kò.

Kibití, Kiribití, *adj.* within a small compact compass.

Kìbiti, Kìribiti, *adj.* enclosing a large and extensive space.

Kigbe (ke-igbe), *v. n.* to howl, cry out, call with a loud voice.

Kíjipa, *s.* a coarse country cloth woven by women.

Kikan, *adj.* sour, painful.—Ottí kikan, "Sour liquor."

Kíkan, *verbal adj.* that which is to be dropped.

Kikan, Kikankikan, *adv.* earnestly, strenuously, exceedingly.

Kike, *verbal adj.* that which is to be cut off.

Kikẹ́, *verbal adj.* that which is to be indulged.

Kíki, *verbal adj.* one who is to be saluted.

Kikì, *verbal adj.* that which is to be pressed.

Kìki, *adv.* only, solely, nothing else but.

Kìkiẹjje, *adj.* bloody, full of blood.

Kikiní, *adj.* least, smallest.

Kikorò, *s. and adj.* bitter.

Kíko, *s. and adj.* that which is to be taken or gathered.

Kikọ̀, *verbal adj.* that which is to be refused.

Kíkọ, *verbal adj.* that which is to be learnt.

Kíkọn, *s. and adj.* that which is to be filled; *s.* fulness.

Kiku, *s. and adj.* corpse, any thing dead; dead.

Kikun, *adj.* hard, loud.

Kikun-kikun, *adv.* hardly, loudly.

Kikunna (kun-iná), *adj.* smooth, fine.

Kìllọ, Kilọ (ki-ilọ), *v. n.* to warn authoritively, correct by punishment.

Kiní, *pron.* any thing, something.

Kinijẹbẹ, *adv.* nay! not at all! by no means! in no wise! (*lit.* what has such a name?)

Kiní-kiní, *adv.* regularly, neatly, orderly; accurately.

Kinisi, *s.* carpet.

Kinkin, Gingin, *adj.* very little; *s.* a very small portion.

Kinla, *inter. pron.* (*emphatic*) What?

Kinniu, Keniu, *s.* lion.—Kinniu di ẹlẹwọn ki ẹrankoki ki oma iṣọ jẹ, kinniu kò jẹ ẹran ìkasi: Bi yio ba dọn aní, bikọṣe erin, bi-kò-ṣe enia, bikọṣe ohun dudu, on kò bẹru ẹnnikan, "The lion is the snare (*lit.* net) of the forest: let every beast take heed how he feeds, for the lion does not eat stale meat. When he roars he says, Except the elephant, except man, except the Uran-utan (*lit.* the black thing) I fear nobody."

Kinrin, *v. a.* to rub slightly as with a sponge.—Kinrin mi li ẹhin, "Rub my back."

Kireje, Kiweje (kó-iweje), *v. n.* to twist, entangle; curl like thread or silk.

Kiri, Kirikiri, *v. n.* to wander, rove about at large.

Kiribiti, *adv.* *See* Kibiti. *Cf.* Adagun.

Kìribiti, *adv.* *See* Kìbiti.

Kìri-mọ́, *v. n.* to press, insist upon, be urgent, be importunate, apply hard at.—Ọkọnri na kirimọ́ iṣe aṣo iṣe, "The man applied closely to his weaving."

Kiron (ki-ọron), *v. n.* to pray (*lit.* to salute the heaven).

Kisán (kì-isan), *v. n.* to fulfil nine days.

Kitta (kì-ẹtta), *v. n.* to fulfil three days.

Kíun, *adj.* very little.

Kíweje, *v.* *See* Kíreje.

Kíyan, *adv.* at once.—Mo dide kíyan lọ si ibẹ, "I started at once and went there."

Kìye *followed by* Si (kọ-iye-si), *v. a.* to notice, behold, observe.

Kiyesara (k-ọiye-si-ara), *v. n.* to take care of oneself.

Kò, *v. a.* to meet, come together face to face; confront, oppose; re-kindle a fire, by heaping together the half-burnt wood.

Kò *followed by* Lóju (ni-oju, on the face), *v. a.* confront,

meet face to face.—Emi kò o lóju, "I confronted him."

Kó, *v. a.* to gather, take in a large quantity.

Kó, *v. n.* to harden from overripeness.—Ilá kó li oko, "The ila at the farm has grown hard."

Ko *followed by* Jọ, *v. a.* to gather together.

. . . . . So, *v. a.* to govern, restrain.

Kò, Kọ́, Họ́, Kì, Kí, *adv.* not. Kò is the simple form of the negative, merely stating non-existence.—Babba kò de, "(My) father does not come."—Awa kò jà, "We did not fight."—Awọn àgba kò dide, "The elders did not stir." Kọ́ denies a state or action attributed to one by another.—Iwọ ni mo ri lode, "I saw you out."—Emi kọ́, elomiran ni, "Not me, it was somebody else." Kì, same signification as the last, but used generally, by euphonic attraction, before a word beginning with *i*.—Emi kí iję bi o pè mi, "I am not such as you took me to be." Họ́, same signification as Kì. Kí is commonly used instead of Kọ́ in interrogative sentences.—Iwo kí mo ri lode? "Was it not you I saw out?"

Kọ, *adv.* (expressing the sound of a hard hollow substance).

Kóbikobi, *adv.* (expressive of the mode of the eruption of pimples).

Kòbikobi, *adv.* (expressive of the mode of the eruption of boils).

Kobitá, *s.* a rider's shoes or boots on which spurs are fixed.

Koito (ko-ti-to), *adv.* not yet, not enough.

Kodéde, *adv.* no wonder!

Kò-jin, *adj.* not far, not deep, shallow.

Kokiki, *v. a.* to magnify, speak the fame of.—Gbogbo aiye kokiki rę yika, "All the world over do they speak your praises."

Koko, Koriko, *s.* grass.

Koko-Gbigbę, *s.* straw, dry grass.

Kokò, *s.* the cocoa, (an esculent root).

Kóko, *s.* knot on a tree.

Kóko-Ọwọ́, *s.* knuckles.

Kóko-ẹsẹ̀, Kokosẹ̀, *s.* ankle.

Koko, *adv.* very, much, exceedingly.—Ara ni mi koko, "I am exceedingly straitened."

Kòkoro, *s.* worm, grub, insect.—Kòkoro jiwó jiwó, kòkoro jobì jobì lara obì li ọ́ wà, ẹnniti nṣeni kò gbọ̀n 'ni lọ, "(As) the grubs eating the iwó, and the grubs eating the obì, lodge within the iwó and the obì nut; so he that betrays you is not far from your person."

Kóle (kó-illẹ), *v. a.* to steal in a dwelling-house, carry away from a house, (*lit.* to carry away a house).

Kolera, *adj.* feeble, weak, infirm.

Kolòlo (ko-ololo), *v. n.* to stutter, stammer.

Kolofin, *s.* a lawless person.

Komorekomora (ko-mọ-ore-kọ-mọ-ọra), *s.* an unthankful person.

Komokun, *s.* the cartilage which joins the right and left breast.

Ko-ni-babba, *s.* orphan on the father's side.

Ko-ni-lekolọnna (ko-nì-ille-ko-ni-onna), Aṣa, *s.* vagabond.

Konkoto, *s.* name of a plant; any thing used by children at play to represent the worship of idols.—Konkoto òrisa ewe, "The Konkoto is the play-god of children."

Konwoko, *s.* a bird so called from its cry.

Koriko, *s.* grass, herb.

Korira (ko-iri-ara), *s.* to abhor, abominate, hate.—Ako rira kò ni nkan odùn kò siàn ṣòkoto, "As the envious man is unfit for any society (*lit.* has nothing), so grass matting is unfit for trowsers."

Korò, *v. n.* to be bitter.—Akére korò bi idapa, "He is a little man, but he is as bitter as gall."

Kóro, Akoṣo, *s.* smelting-pot.

Koro, *adv.* very; (*qualifying v.* Jalle, to go through).—Okuta là jalle koro, "The rock split to the very bottom."

Korokoro, *s.* brass bells put on horses' necks.

Koropomu, *s.* name of a plant.

Kosiàn, Kosuàn, Kosuwa (kò-soṇ-ẹwa), *adj.* improper, indecent.

Ko-si-nkan, *adv.* there is nothing; it is empty.

Kóso, *s.* drum.

Koṣoro (ko-ṣe-oro), *adj.* easy, possible.

Kotĩto, Koito, *adv.* not yet.

Kotó, *adv.* not enough.

Kòto, *s.* pit, hole, ditch.

Kòto-Aiya, *s.* the hollow between the breast-bone and the stomach.

Kòto-jìgọnrọn, *s.* deep valley, ravine.

Koto-Oke, *s.* valley.

Kowẽ, *s.* a bird so called from its cry.

Kọ̀, *v. n.* to refuse, be unwilling, rebel, revolt.

Kọ̀ *followed by* Sille (si-ille), *v. n.* to abandon, refuse.

Kọ́, Họ́, *adv.* not. *See* Kọ́.

Kọ́, *v. a.* to learn, acquire, teach, instruct; build.—Mọ kọ́ iṣẹ kan, "I learnt a work."

Kọ, *v. a.* to emit flashes of light (as lightning); be vivid; call one at a distance, write, make marks upon, tattoo.—Manamana kọ ṣãn, "It lightens vividly."—Mọ kọ si 'ọ li oko ngkò gbohùn rẹ, "I called out for you in the farm but did not hear your voice."

Kọ *followed by* Nila, *v. a.* to tattoo, circumcise.

Kọ̀bbi, *s.* buildings in the king's palace, projecting buildings, palace.—Enia lassan kò ni kòbbi olówo kò ni ilari, "As no (subject, however) rich, may possess a herald, (a privilege belonging exclusively to the king); so it is not every man who may possess a palace."

Kọbbi-Kòbbi, *adv.* with many projections.

Kò-dẹ, *adj.* not ripe, not soft.

Kọ-fẹ, *v. a.* to dislike, refuse.

Kòhan, *v. n.* not to appear, not to shew.

Kọ̀ï-kọ̀ï, *adv.* indirectly, suspiciously.—Agalamaṣa o rìn kọ̀ïkọ̀ï, "A rogue walks suspiciously."

Kọjanna (kọ-ja-ọnna), *adj.* (*lit.* out of the way); absurd; not right.

Kọja, *v. a.* to pass by, omit.

Kọja, *prep.* above, beyond.

Kọjusi, *v. a.* to turn the face to, pay attention to, face.—Babba koju rere si mi, "The father looks favourably towards me."—Ọbba koju buburu si awọn ọlọ̀ttẹ, "The king looks at the rebels with an evil eye."

Kọjũjasi, *v. a.* to resist, withstand, face, oppose.

Kọ-karáa, *v. n.* to howl aloud.—Ikọkaráa, *s.* a loud howling.

Kọlà, *v. a.* to tattoo, circumcise: (*a decent expression to be used in translation instead of* Dako).

Kọlà, *v. n.* to be tattooed, be circumcised.

Kọlẹrù, *adj.* fearless, having no fear.

Kọlla, *s.* a kind of bitter fruit.

Kòlọkọlọ, *s.* fox.—Kòlọkọlọ ibá kú adirẹ kò sọkun; kòlọkọlọ kó gbà adirẹ sìn, "When the fox dies, the fowls never mourn; for the fox never rears up a chicken."

Kọlọfin, *s.* confined or secret place, corner.

Kọlù, *v. a.* to attack with impetuosity.

Kọ́n, *v. n.* to fill, be full.

Kọ́n *followed by* Lọwọ, *v. a.* to strengthen, assist.

Ko'niko'ni, Kọ'ni, *v. a.* to teach, instruct.

Kọnkọsọ, Kọkọsọ, *s.* a straw-sieve.—Kọnkọsọ kò dá kù elubọ́, "The sieve never sifts flour by itself, *i. e.* without some one to hold it."

Kọ̀n, Kùn, *v. n.* to grumble, murmur, hum.

Kọn, Kọnrin, *v. n.* to sing.

Kọ̀nrọn, Kọ̀rọ, *s.* the bed of a brook or river, valley.

Kọkọrọgún, *s.* an iron wire used to wind the warp-thread on.

Kọkù, *adj.* green.

Kọ̀n-sa, *v. n.* to dart, pounce upon (as a bird upon its prey), descend with full force.

Kọrẹ́, *v. n.* to disagree, be unfriendly.

Kọrisi (kọ-ori-si) *v. a.* to move towards (*lit.* turn the head towards).

Kọsillẹ, (kọ-si-illẹ) *v. n.* to refuse.

Kọssẹ, (kọ-ẹssẹ), *v. n.* to strike the foot, trip, stumble.

Kọsseba (—ba), *v. a.* to meet by chance, come upon accidentally.

Kọsọ́kọ, *s.* a bird so called from the motion of its tail.

Kọ̀ti, *adv.* heavily, gloomily, sullenly, with reluctance.

Kọtọ, *adj.* wrong, crooked, contrary.

Kú, *s.* a word of salutation.

Kú, *v. n.* to die, wither, be blunt.

Kù, *v. a.* to sift. *v. n.* to be busy here and there, to thunder low, blow into dust.—Kù si ille kù si ode, "To go in and out;" Lọ si ihín lọ si ohún, "To go here and there;" Re oke re odò, "To go up and down,"—are synonymous expressions, all signifying, "to be busy." —`Ojo kù, "It thunders."

Ku, *v. n.* to terminate, end suddenly, come short.

Kubusù, *s.* wool, blanket.

Kudọ̀n, *v. a.* to be fond of, like very much.

Kúduru, *adv.* in a small round body.

Kufẹ-kufẹ, *s.* confident boasting.

Kú-gbe, *v. n.* to be undone, perish.—Mo kúgbe li ehoro idọ́n li oko, mo mu owó rá li aparò idọ́n li abbà bàba, "'I am perishing,' is the cry of the hare in the field; 'I am a spendthrift,' is the cry of the partridge on top of the barn."

Kù-gbu, *v. a.* to sally forth upon, rush upon without consideration.

Kùhu, *adv.* (*qualifying v.* nó, to make a noise as of a great

multitude or a vast water-fall).—Nwọn nhó kùhu, "They are making a great noise."

Kuku, *adv.* rather.—Kuku lọ, "Go rather (than stay)."

Kùku, *s.* the part of the Indian corn on which the grain grows.

Kúkumọ, *s.* shirt, country coat with sleeves.

Kukundukú, *s.* potatoe, the sweet potatoe.

Kúkuru, *adj.* short.

Kukuté, *s.* stem, stock. *See* Ajagajigi.

Kumọ̀, *s.* a short stick for self-defence.

Kùn, *v. n.* to remain; *v. a.* to rub, daub, paint.

Kun, *v. a.* to burn, set fire to, enkindle.

Kun *or* Kọn *followed by* Loju, *v. a.* to appreciate, value, regard.

Kunkun, *adv.* loudly, aloud.

Kunlẹ, *v. n.* to kneel down.

Kununkọiio, name of a tree very like the cotton tree.

Kunlẹ, *v. n.* to kneel down, fall upon the knees.

Kun-na, *v. n.* to be fine (as pulverized flour).

Kurò, *adv.* away, off.—Yà kurò, "Give way."—Mú u kurò, "Take it away."—O kurò nibè, "He is away from the place."

Kúru, *v. n.* to be short.—Ommode yi kúru jù ti ọhun lọ, "This child is shorter than the other."

Kuruba, (*word adopted from the coast*) *s.* pail, bucket.

Kuruhù, *s.* sound of alarm to fowls at the approach of a a bird of prey.

Kuruku, Kũku, *s.* fog, vapour, mist.

Kusa (ku-isa), *v. a.* to make a courageous attempt.

Ku-si, *v. a.* to terminate.

Kùta (kú-ita), *v. a.* to experience a dull market, find a bad sale.

Kùtukutu, *s.* very early in the morning.—Kùtukutu ki iji 'ni li ẹrin meji, kùtukutu ni ije owurọ̀, biri ni ije alle, "The dawn does not come twice to wake a man; the dawn is the time to begin work (*lit.* the earliest

part of the day); (with) the evening twilight comes the night."

KUYÈ (kú-iyè), *v. n.* to have a bad memory, be forgetful, be dull; (*lit.* to be of a dead memory).

L.

LÀ, *v. a. and n.* to appear (as the sun or moon in the east); split into fissures, cleave, crack; wade; escape, be safe, be rich.— Mọ là a, "I escaped it."— Iwọ là, "You are rich."

LÁ, *v. a.* to lick with the tongue; dream.- Allá ti mọ lá li oru dabí otitọ, "The dream which I dreamt in the night appears as a reality."

LÀBA, *s.* bag, leathern scrip in which provisions are carried.

LABALÁBA, *s.* butterfly.—Tinọtinọ tẹhintẹhin ni labalába ifi iyìn Olọrun; labalába kù bi ilẹwù, "Behind and before the butterfly praises God (*i. e.* is beautiful all over), though (when touched) it crumbles into dust like a cinder."

LABBẸ (ni-abbẹ), *prep.* under, beneath.

LADI (la-idi) *v. a.* to explain, prove.

LADIRO, *or* ALADIRO (ni-di-ro), *s.* a false-bottomed vessel through which country beer is strained.

LAGAMỌ́, *s.* the part of the bridle which crosses the forehead.

LAGBÀ, *s.* horse-whip.

LAGBARA (ni-agbara), *v. n.* to be strong, be powerful.

LAGBEDEMEJI, *prep.* between, in the midst.

LAGOGO (lu-agogo) *v. n.* to ring a bell.

LÃGŨN, *v. n.* to perspire, sweat.

LAÏ, LAÏLAÏ, *adv.* ever, for ever; very, indeed; never.

LAÏBẸRU (ni-ai-ba-ẹru), *adv.* without fear.

LAIBÒ, *adj.* open, uncovered.

LÀIFOYA (ni-ai-fo-aiya) *adv.* without fear, boldly.

Lailẽri (—ni-eri), *adv.* without defilement, purely.
Lailò, *adj.* unused.
Laimore (—mọ-ore), *adv.* ungratefully.
Lairi, *adj.* unseen, invisible.
Lainipẹkun (ni-ai-ni-ipẹkun), *adv.* without end.
Laiṣẹttan (—sẹ-ẹttan), *adv.* without deceit, unfeignedly.
Laiya (ni-aiya), *adj.* bold, brave.
Laiye (ni-aiye), *adv.* in the world.
Laiyẹ, *adj.* unfit, unworthy.
Làja (la-ija), *v. a.* to reconcile, make peace.
Lajọ (—ẹjọ) *v. a.* to settle a dispute.
Là-kaka, *v. n.* to strive with all one's might, press, struggle; presume, intrude.
Lákalaka, *s.* a hop on one leg; a game in which children sing, "Lakalaka tombó, lakalaka tombó," as they hop along,
Lãkarì, *s.* patience under vexation.—Lakarì babba iwa, bi o ni sũru ohun gbogbo li o ni, "Patience is the best of dispositions: he who possesses patience, possesses all things."
Lakiṣẹ, *adv.* however.
Lakọ (ni-akọ), *v. a.* to gain a prize, win a race.
Lakokò (ni-akoko), *adv.* punctually; exactly; precisely (as to time or place).
La-ku-egbẹ́, *s.* a kind of rheumatism.
Lakótan (ni-ako-tan), *adv.* finally, totally, altogether.
Lãi-ã, *s.* trouble, distracting care, solicitude; agitation, the act of wronging; labour.
Lallá (la-alla), *v. n.* to dream a dream.
Làmọran (la-imọ-ọran), *v. a.* to propose, advise, plan.
Lànna (ni-anna), *v. n.* to make a road or path; propose, suggest; ordain, order.
Lannà (ni-anna), *adv.* yesterday.
Lara, *prep.* in; by, through; on; among.
Lapata, Massa, *s.* a kind of cake made of maize.
Larà, *s.* the castor-oil plant.

Lara (ni-ara), *adj.* stout, bulky.
Lara, *prep.* from, by, in (*lit.* on the body).
Larin (—arin), *prep.* between, amidst, among.
Larinká (oni-rin-ka), *s.* domestic rat.
Lãrẹ̀ (ni-irẹ), *adj.* tiresome, wearisome, fatiguing.
Larekereke (ni-areke-reke), *adj.* crafty, cunning.
Lassan (ni-assan), *adv.* in vain, for nothing, to no purpose.
Latetekọṣe, *adv.* in the beginning.
Latetekọ́wa, *adv.* at the first coming.
Lati (—ati), *prep.* from (a place or time); to; in order that.
Latihinyilọ, Latinihilọ, Latisisiyilọ (ni-ati-ihin-eyi-lo), *adv.* from henceforth, hereafter.
Latori (ni-itori), *conj.* on account of, because, for.
Lawani Rawani (ni-iwa-ni), *s.* belt, girdle.
Lawu, *adv.* all 's well. (An answer to the salutation, Alafia kọ? "Are you well?" *or*, "Is it peace?")
Laye (ni-iye), *adj.* to be alive.
Layè (—aye), *adj.* capacious, roomy.
Lè, *adj.* able, powerful, possible.
Le, *aux. v.* can, may, might.—Iwọ lè ilọ, "You are able to go."—On le ipada, "He may return."
Lé, *v. n.* to appear (as a new moon), appear on the surface, blister. *v. a.* to drive, pursue.—Oṣu le, "The new moon appears."—Ọmmọde lé ẹïyẹ li oko, "The boy drove the birds off from the farm."
Lé, *v. n.* to be more than the number specified; exceed.
Le, *v. n.* to be hard, strong.
Leke, *v. n.* to be above, be prominent.
Legungoko, *s.* name of a tree, the leaf of which is pounded into powder and used for sauce.
Lékeleke, *s.* crane.
Lepolepo, *s.* name of a plant bearing a yellow flower.
Lera (le-ara), *v. n. and adj.* to be healthy, be strong.

Léri (le-ori) *v. n.* to promise; boast, brag.

Leri, Lori (ni-ori), *adv.* above, on the top.

Le-ti (ni-eti), *prep.* near, by, close to, on the border of.

Lewu (—ewu), *adj.* dangerous, perilous.

Lẹ̀, *v. n.* to replenish; patch, be elastic, pliable.—Lẹ̀ sọ̀koto mi fun mi, "Patch my trousers for me."

Lẹ, *v. n.* to be lazy, indolent.

Lẹ́, Lọ́, *v. a.* to transplant, ingraft; to be night; to lay any thing soft or flat lightly on another.—Alle lẹ́, "Night is come."

Lẹbbẹ, *s.* the fin of a fish; any flat thing, used as a pendant.—Bi apẹja tán, lẹbbẹ ẹja ni ihá ẹja li ẹnnu, "When a fish is killed, its tail is inserted into its own mouth," applied to those who reap the fruit of their own misdoing.

Lẹhẹ́, *adv.* (a word of approbation), well; that is right; you have hit the mark.

Lẹhin (ni-ẹ̀hin), *prep.* after, behind, on the back.

Lẹhinlẹhin, *adj.* backward, further back.

Lẹrinkan, Lẹ̃kan (ni-ara-ọkan), *adv.* once, at once, once more, still.

Lẹ̃karun (ni-ara-kọn-arun), *adv.* fifthly, the fifth time.

Lẹ̃keji (—eji), *adv.* second time, secondly.

Lẹ̃kẹrin (—erin), *adv.* fourthly.

Lẹ̃kẹtta (—etta), *adv.* thirdly.

Lẹ̃kinni (—ekinni) *adv.* first, in the first place.

Lẹkun (ille-ẹkun), *s.* door.

Lẹ̀lle, *adj.* bending, pliant, yielding (applied generally to the wind).

Lẹ̃meji, *adj.* twice.

Lẹ̃marun, *adj.* five times.

Lemẹrin, *adj.* four times.

Lẹ̃mẹtta, *adv.* thrice, three times.

Lẹsse-ẹsse, Lẹsse Lẹsse, *adv.* orderly, in a row.

Lẹwu, *s.* down of the palm tree, used by the natives for tinder when striking a light with flint and steel.

Li, L', *an euphonic change of the verb* Ni, "to have," *before words beginning with* a, e, ẹ, o, ọ, u; *e.g.* Mo li owó, *for* Mo ni owó, "I have money." On li aṣọ, *for* On ni aṣọ, "He has clothes."

Li, L', *prep.* (*euphonic change from* Ni, *prep. as above*), from, at, in.

Lile, *adj.* solid, hard. *s.* hardness.

Lilé, *verbal adj.* that which is to be driven.

Lilẹ, *verbal adj.* that which is to be transplanted.

Lilè, *verbal adj.* that which is to be increased; elastic.

Lilọ, Ilọ, *s.* a going, departure.

Lilĩ, *s.* an animal of the porcupine tribe which lodges under rocks. (Hence the song, "Lilĩ ọmmọ abbẹ́ okuta, "Lilĩ, a child from under the rock.")

Lililí, *adv.* a little here and a little there.

Lò, *v. a. and n.* to use, make use of; be elastic, bending.

Lobotujè, Olobotujẹ (ni-ìbo-tu-ẹjjẹ), *s.* the fignut tree.

Lode (ni-ode), *adv.* outside, without.

Lodì (—òdi), *adv.* on the contrary.

Logidò (—ogido), *s.* monkey.

Loju (ni-oju), *prep.* before, in the face of, in presence of.

Lojijì (ni-ojiji), *adv.* suddenly, abruptly.

Lojojumọ, *adv.* day by day, daily.

Lojú, *prep.* before, in front, in presence (*lit.* in the eye of).

Lojurere, *adv.* favourably, graciously.

Lokè, *prep.* upon, on the top, above.

Lokìti, Olokiti, *s.* a false bottomed vessel used for straining potash.

Loni, *s.* to-day.

Lòri, *v. a.* to whirl round.

Lori, Leri, *prep.* above, on top.

Loru (ni-oru), *adv.* by night, during the night.

Lõtọ (ni-olitọ), *adv.* surely, truly, verily, justly.

Lówo (—owo), *v. n.* to be rich, possess money, be wealthy.

Lóyun (ni-oyun), *v. n.* to be pregnant, conceive.

Loṣo, *v. n.* to squat like a dog.
Lọ, *v. n.* to go, depart, leave, be away.
Lọ, *adv.* more than, most.
Lọ́, Lẹ́, *v. a.* to transplant, to engraft.
Lọ́, *adj.* contrary, deviating; twisted, not direct; to be moderately warm, lukewarm.—Omi na lọ́ wọwọ, "The water is lukewarm."
Lọ̀, *v. a.* to grind; institute an inquiry; cry out for lost goods.
Lọ-duru, *v. n.* to play the fiddle. *See* Ludùru.
Lógan (ni-ọgan), *adv.* instantly, immediately.
Lọhun, Lọhunyi (ni-ohun), *adv.* there, yonder.
Lọddọ (ni-ọddọ), *prep.* from, with, by, at (applied to persons).
Lọdọdun (ni-ọdun-ọdun), *adv.* yearly, year by year.
Lọkkọ̀ (ni-ọkkọ), *adv.* on board, aboard.
Lọlla (ni-ọlla), *s.* to-morrow.
Lọllá, *v. n.* to be honoured, be in authority.
Lọ́lọ, Lọwọ-lọwọ, *adj.* lukewarm, fetid. *adv.* lately, recently.
Lọpọhọ́, *v. n.* to increase in growth as the ear of Indian corn before it becomes full.—Agbado wonyi lọpọhọ gbogbo, "The ear of corn increases in bulk."
Lọra (lọ-ara), *v. n.* to be slow, linger, delay.
Lọrọ̀ (ni-ọrọ), *v. n.* to be rich.
Lọssan (ni-ọssa), *adv.* by day, during the day.
Lọsselọsse, Lọssọsse (ni-ọsse), *adv.* weekly.
Lọsọsù (ni-ọsu), *adv.* monthly.
Lọwọ (ni-ọwọ), *prep.* from, in, at, under the influence of.
Lọ́wọlọwọ, *adv.* lately. *See* Lọlọ.
Lọ́wọwọ, *adj.* lukewarm.
Lu, *v. a.* to bore, perforate. *v. n.* to be perforated, be discovered; appear.
Lù, *v. a.* to beat, strike, knock.
Lú, *v. a.* to mingle, put several things together; adulterate.

Ludùru, *v. a.* to play the fiddle by beating the string with a stick.

Luhá (lu-iha), *verbal adj.* not easily solved, difficult, knotty.

Lùju, Lurekọjá, *v. a.* to beat excessively or severely.

Lu-koro, *v. n.* to hint or speak evil against another in order to provoke him.

Lulle (lu-ille), *v. n.* to strike on the ground.

Lúlu, *adv.* entirely (qualifying sọn, "to burn").—Awa sọn iggi na lulu, "We burnt the wood to ashes."

Lumọ́, *.v n.* to hide oneself, hide ; be hidden.

Lúru, *s.* the dried and pulverized leaves of the trees Okitipó, Egungun, and Osè, used for sauce.

Luwẹ́, *v. n.* to bathe.

M.

Ma, *defect. v.* to be doing, be in the practice of (conveying the idea of a continued action).—Ma lọ, "Be going."—Bẹhẹ ni imá ise lojojumọ, "So he does daily."—Ma kọjusi iṣẹ rẹ gidigidi, "Be very attentive to your work."

Má, *adv.* (a negative particle used only in imperative sentences, and frequently with ṣe added), not.—Má rufin mọ, "Do not break the law any more."—Maṣe pania, "You must not kill." (When ma alone is used, ṣe is understood.)

Mà, *adv.* indeed, truly, very.—Iwọ mà ṣeun jọgọ, "You are indeed very kind."—Má mà ṣe yáju si mi, "Indeed you must not be insolent to me."—Má mà ṣe ma ba wọn lọ si igbẹ́ ole, "Pray do not go with them kidnapping into the bush."

Madekoso, *s.* a beggar who goes from house to house to tell news, by which he gains his livelihood.

Madimilŏrun (ma-di-mi-ni-orun), *s.* a dropsical person (so called from his desire to enjoy the heat of the sun). *See* Asọnkọn.

Madofun, *s.* a kind of white, well-dressed leather.

Magají, *s.* heir, the first-born.

Mahurumahuru, *s.* cry of a beast of prey.

Màjala, *s.* soot; burnt grass; flake.—Bi ina bá jo oko majala afò wá ille, "When fire burns in the fields, the flakes fly to the town."

Majẹmu, *s.* covenant, agreement between persons as to certain specified particulars.

Majéwé, Majere, *s.* girth, saddle-band.

Malu, *s.* bull, cow, ox.

Mámà, *adv.* not indeed.

Mamọja (mọ-amọ-ja), *v. n.* to guess, conjecture.

Malãju, *s.* a kind of water rat remarkable for stupidity. *See* Ago.

Mana, *s.* name of a bird; kind of white fowl.

Manamaná, *s.* lightning.

Manamana, *s.* a kind of snake.

Màranmaran, *adv.* dazzlingly, glisteringly.—Awojiji ndan maranmaran, "The glass glisters brightly.

Mararun, *adj.* the whole of the five, all five.

Marimajẹ, *s.* one who makes no choice of food.

Mariwò, *s.* slips of palm leaves.

Massa, *s.* a kind of pancake.

Masso, *adv.* only, even.

Matè, *s.* a snare for birds and beasts.

Mató, *adj.* not to be touched, respected, sacred.

Mayafi, *s.* sash, belt. *See* Lawani.

Mayamí, *s.* small bag used by hunters, containing ammunition.

Maraduro (mu-ara-duro), *v. n.* to contain, endure.

Maṣai (ma-se-aì), *adv.* (two negatives equivalent to an emphatic affirmative).—Maṣai wa, "You must surely come."—Maṣaì wi, "You must tell (me)."

Maṣegbin, *s.* a species of deer.

Mbè, *v. subst.* to be, exist, live.

Mbẹ-nibigbogbo (mbẹ-ni-ibi-gbo-gbo), *s.* omnipresence.

Mẹffa, *adj.* six.
Mej-eji, *adj.* both, the two together.
Mejejila, *adj.* the whole of the twelve, the twelve.
Meji-la, *adj.* twelve.
Meji-meji, *adj.* two and two, a couple, pair.
Meló, *adv.* how many.
Meló-meló, *adv.* how much more.
Melo-kan, *adj.* a few.—Ijọ̀ melokan, "A few days."
Mẽ̀dọgbọ̀n (marun-di-ọgbọn), *adj.* twenty-five.
Mẹgbẹ (mu-ẹgbẹ), *adj.* mealy, void of moisture, well seasoned.—Iṣu mẹgbẹ fúru, "The yam is very mealy."
Mẹjàn-mẹjàn, *adv.* (expressing the idea of elasticity.)
Mẹrin, *adj.* four.
Mẹrẹrin, *adj.* the four together.
Mẹrin-mẹrin, *adv.* fourfold.
Mẹṣèri (mu-ẹṣẹri), *v. n.* to taste rancid, deteriorate.
Mẹtta, *adj.* three.
Mẹttamẹtta, *adj.* three at a time, by three.
Mẹttala, *adj.* thirteen.
Mẹttalọkan, *adj.* three in one.
Mẹttẹta, *adj.* all three.
Mẹ̀wa-mẹwa, *adv.* in groups of ten, by tens.
Mẹwẹwa, *adj.* the whole of the ten.
Mi, *pron. object. case* (*contr. from* Emi), me.
Mì, *v. a.* to shake, swallow.
Mí, *v. n.* to breathe, take breath.
Mikanlẹ (mi-kan-illẹ), *v. n.* to sigh, breathe heavily or mournfully; breathe freely, take a full breath.
Mimọ́, *adj.* holy, clean, pure.
Mimọ-ìwa, *s.* holiness of life, purity.
Mimọ̀, *s.* that which is to be known.
Mimọ, *s.* that which is to be drunk; that which is to be built.
Mímu, *s.* that which is to be caught or taken; sharpness, keenness; burning heat.—Mimu orùn kò jọ mimu

abbẹ; "The burning heat of the sun is not like the keenness of a razor."

Mina, *s.* (*Gr.*) pound.

Miran, Mĩ, *adj.* another, something else. (*Contracted from* Omiran.)

Mo, *pers. pron.* I.

Moju-kurò (ms-oju-kuro), *v. n.* to take off one's attention.

More (mọ-ore), *v. n.* to be grateful, know and acknowledge kindness done to one.

Moru (mu-oru), *adj.* sultry, close, warm.

Moye (mọ-oye), *v. n.* to have power of perception; be prudent, discreet.

Mọ, *pers. pron.* (*for* Mo *before short vowels.*) I.

Mọ́, *v. n.* to be clean, clear, light as the day. *v. a.* to stick on, adhere, cleave to.

Mọ, Mu, *v. n.* to drink, suck.

Mọ, *v. a.* to build.

Mọ̀, *v. a.* to know, perceive, recognise; understand.

Mọ́, *adv.* again, any more; (*frequently preceded by* Má *or* Maṣe).—Maṣe lọ mọ́, "Do not go again."—Má duro mo, "Do not stay any longer."—Má wá mo, "Do not come again."

Mọ́, *prep.* against.—Ọkọnri na se illẹkun mọ́ mi, "The man shut the door against me."

Mọdi, *v. n.* to fortify with walls.

Mọdu-mọdun, Mọnumọnu, *s.* brain; marrow.—Mọdumọdu babba èjjẹ, "Marrow is the father of blood."

Mọdumọdun-Egungun, *s.* marrow and fatness of the bone.

Mọhungbogbo (mọ-ọhun-gbo-gbo), *adj.* knowing all things, omniscient.

Moï-moï, *s.* a kind of cake.

Mọje (mọ-aje), *v. n.* to undergo the ordeal by water.

Mọjumọ (mọ-oju-mọ), *v. n.* to dawn, be light.

Mọ́kanla, *adj.* eleven.

Mọkọkanla, *adj.* the whole of the eleven.

Mọ̀koko (mọ-iko-ko), *v. n.* to make country pots; smoke a pipe.

Mọ̃kun (mi-ikun), *v. n.* to halt, walk lame.

Mọllẹ̀ (mọ-illẹ), *v. n.* to conspire, bargain secretly; shine, give light.

Mọllẹ̀ (mọ-ille), *adv.* close to the ground, adhering to the ground.

Mọra (mọ-ara), *adv.* closely, near to.—Fa ọmmọ mọra, "Take the child near (you)."

Mọ́ti-mọti, *adv.* closely, hard to, hard by, near to.

Mọtti-mọtti, Ọmọtti, *s.* drunkard.—Mọttimọtti kò mọ agbè jì, ọmọtti gbagbé iṣẹ́ ijabá, "The drunkard cannot drink a hole in a calabash, though he may drink so as to forget his trouble."

Mọttiyó, (mọ-ọtti-yo), *v. n.* to be drunken; to have drunk to the full.

Mú, *v. a.* to take, bring, hold, seize, catch.

Mú *followed by* Kurò, *v. a.* to take away.

. . . . . Pada, *v. a.* to return any thing, bring back, restore.

. . . . . Wa, *v. a.* to fetch, bring.

. . . . . Jená, *v. a.* to heal a wound or sore.

Mú, *adj.* sharp, acute, keen.

Mù, *v. n.* to sink, disappear, be immersed in water or among a crowd.

Mũ, *s.* (*Haussa*, Ṣinkafa), rice.

Mullẹ̀, *v. n.* to strike firmly on the ground.

Munú, *v. n.* to be active, warm, fiery.

Mura, *v. a.* to prepare, make oneself ready; (*Imp. mood*, "make ready").—Emi ti mura tan, "I have been ready."

Muṣẹ, *v. a.* to bring to pass, make effectual, perform.

N.

N, sign of *present part.*

Na, *adv.* already, so soon; in the first place, first.—Iwọ

te dé ná? "Are you come already?"—Tète ṣe eyi ná, "Do this first."

Nã, *pron.* the same, that.—Ọkọnri nã ni, "That is the same man."

Ná, Né, *v. a.* to spend, trade.—Owó ti mọ na loní pọ̀ jọjọ, "I have spent much money to-day."—Ọjà ti mọ ná kò san mi, "My trade does not pay me."

Nà, *v. a.* to flog, whip.—Bãlle nà ẹṣin rẹ̀ ni pa ṣan mẹrin, "The master of the house flogged his horse with four stripes."

Nà, Nẹ̀, *v. n.* to spread, extend.—Mọ nà owọ́ si 'ọ, "I stretched out my hand to you."—Nà aṣọ nì sá fun mi, "Spread out that cloth to dry for me."

Nàga, Nẹga (nà-iga), *v. n.* to stretch oneself so as to reach an object.

Nagudù, *s.* very full trowsers confined round the foot.

Najà (na-ọjà), *v. n.* to employ oneself in trading; to trade.—Enniti a mbá inaja li ãwò akì iwò ariwo ọjà, "You must attend to your business with the vendor in the market, and not to the noise of the market."

Namaï, *s.* a ring used by archers for drawing their bow.

Naró (nà-iro), *v. n.* to stand upright.

Náni, *v. a.* to care for, be concerned about, make much of.

Nà-tantan, *v. a.* to stretch with violence, throw into convulsion or spasm.

Náwo (na-owo), *v. n.* to spend money.

Nawọ́, *v. n.* to stretch the hand; pass from one hand to another.

Náwo-náwo, *s.* a profligate, spendthrift.

Nan, Ndan, *adv.* (used at the end of a question to give it emphasis).—Iwọ lè iṣe irú ohun bẹhẹ̀ ndan, "Are you able to do such things then?"

Ndawo, *adv.* no, never.

Nẹga, *v. See* Naga.

Ng, Ing, *pers. pron.* I (*frequently used instead of* Emi *and* Mo.)

Nì, *dem. pron.* that (*referring to something previously understood*).—Kinni nì nkọ́, "Where is that thing?" (*Compounded with* Bi *it assumes the sense of* though.)—Bi emi kò ti lè ilọ nì, sugbọn mọ mọ̀ ohun gbogbo ti ẹnyin ṣe, "Though I could not go, yet I know all that you did."

Ni, *pron.* contraction of Enni, one, some one, (used indefinitely.)—Babba ba 'ni wi, "(My) father rebuked one."—O wí fun 'ni pé on yio lọ, "He told us that he would go."

Ní, *v. a.* to have, possess, get, put in possession, load (as a ship or canoe).—Mo ni fìlla meji daradara, "I have two good caps."—Awa nikọ̀, "We have loaded the canoe." *See* Li, L'.

Ní, *v. n.* to say.—Mo ni ki ọ wa, "I say that he will come."

Ni, *v. subs.* to be, is, it is, being. (*Used in opposition to* Kọ́, "Not.")—Emi ni, "It is I."—Emi kọ́, "It is not I."

Ni *followed by* Lara (ni-ara), *v. n.* to be hard, uneasy, to be uncomfortable, be inconvenient.—Iṣẹ na ni mi lara, "The work is not easy for me."

. . . . . Niran, *v. a.* to remind, put in remembrance.—Mo ni ọ niran ọ̀rọ ijọ nì, "I remind (you) of that day's word."

Ní, *prep.* at, by, from, in, on, to. (Ni *is changed, for euphony, into* Li *or* L'—*which see—before all the vowels except* i); *e.g.* Babba wa mbẹ li oko, "(My) father is in the farm;" *instead of* Ni oko. Ni, Li, *and more commonly* L', *expressing a* condition *or* state, *are very much used in composition: the word to which it is joined modifies or determines the signification; e.g.* Loke (li-oke), "on top."—Nisalle (ni-isalle), "at the bottom."—Gba aṣọ wa lọwọ (li-ọwọ) rẹ̀, "Fetch cloth from his hand."—Ọ mbẹ̀ lọddọ rẹ̀, "It is by him."

Níbayi, *adv.* there, yonder.
Nibi, *prep.* in at a place.
Nibi-kan, *adv.* somewhere; in one place or locality.
Nibi-kibi (ni-ibi-ki-ibi), *adv.* anywhere, whithersoever, wherever.
Nibiti (—ti), *adv.* at the place which, where.
Nibẹ̀ (—bẹ), *adv.* there, thence.
Nibo (ni-ibo), *interr. adv.* Where?
Nibò, *adj.* wide, broad. *v. n.* to be broad.
Nibomiran, Nibomĩ (ni-ibi-omi-ran), *adv.* elsewhere, in another place.
Nibu, Nibũbu (ni-ìbu), *s.* a cross.
Nidí, *prep.* concerning about.
Nida-yedaye, *adv.* now and then.
Nigbà (ni-ìgba), *adv.* while, when, at a particular time.
Nigbarũgb̀ (—ku-igba), *adv.* oft, often, always, oftentimes.
Nigba-miran, Nigba-mĩ, *adv.* sometimes, at times.
Ni-gbangba, *adv.* publicly, openly.
Nigbawo (—ewo)? *adv. inter. adv.* when? at what time?
Nigbọṣe (—igba-ti-o-ṣe), *adv.* by and by.
Nigbati (—ti), *adv.* when, while, at the time
Nigba-gbogbo, *adv.* always, at all times.
Nigbani (ni-igba-ni), *adv.* in time of old, in ancient times.
Nigbayi (ni-igba-eyi), *adv.* now, at this time.
Nigbẹhin *adv.* hereafter, afterwards.
Niha (—iha), *prep.* about a place, on the side of.
Nihin, Nihinyi (ni-ihin-eyi), *adv.* hence, here.
Nihinyibayi (bi-eyi), *adv.* here in this place.
Nijẹtta (ni-ìjọ-ẹtta), *s.* the day before yesterday.
Nijọkanlọ́gbọ̀n (—ọkan-le-ọgbọn), *adv.* seldom.
Nijọkẹtta (kọn-ẹtta), *s.* the third day.
Nijọ-gbogbo, *adv.* daily, every day.
Ni-kan, *adj.* alone, single.

Nikan-ṣoṣo, *adv.* solely, singly.
Nikẹhin (ni-iko-ehin), *adv.* afterward, finally.
Nikọ́, Nkọ́, *adv.* (*used at the end of a question*), then, how then.—Iyá rẹ nkọ́, "How is your mother then?" —Eyi ha nkọ́, "How is this then?"
Nikọ̀kọ (ni-ìkọkọ), *adv.* in secret, secretly.
Ni-laï-laï, *adv.* of old, in time past.
Ni-lọlọ, *adv.* lately, of late.
Nila, *adj.* large, big.—Illugi nila, "This town is large."
Ninà (ni-ìna), *v. n.* to have length, to be long.
Ní-ni, *s.* owner; property.
Nini, *adv.* very, exceedingly (*qualifying v.* tutu, to be cold). —O mi tutù nini, "This water is very cold."
Niní, *s.* hailstone.
Ninọ́, *prep.* among, from, inside, from within.
Ninọ́-ninọ, *adj.* inmost.
Nipa, Nipasẹ, *prep.* by, through, in, according.
Nipẹkun, *v. n.* to have an end, terminate.
Nipò (ni-ipò), *prep.* instead, in the room of.
Nipọn, *v. n.* to be thick at the edge (as a plank).
Niran (ni-iran), *v. n.* to remember, call to mind, have a recollection of.
Nirin, *s.* a kind of rat.
Nisallẹ (ni-isallẹ), *prep.* underneath, beneath, below.
Nísi, *v. n.* to care, be concerned about a thing—Ẹmi kò nisi, "I have no care about it."
Ni-si-si-yi, *adv.* soon, now, just now, directly.
Niṣaju (ni-iṣa-ju), *adv.* before, formerly.
Niti, *adv.* in that, because that.
Nitori, Nitorina, Ntori, Latori (ni-itori), *conj.* because, on account of, wherefore, for the sake of.—Nitori mi li o sẹ wá, "He came on account of me." —Nitori ki ni? "On account of what?"
Nitosi, *s.* neighbourhood.
Nitõtọ (ni-ti-oti-to), *adv.* in truth, truly.

Niwà, *v. n.* to have a good disposition, be affable, be kind; have a good quality. *See* Ireké.

Niwajú (ni-iwa-oju), *prep.* (*used before a place or person;*) forward; before, beyond, in, from.—Nwọn kọja niwajú ille wa, "They passed before our house."—Niwaju li ati ijogun ẹ̀hin li ati iṣe agba, "A man may be born to a (large) inheritance; but wisdom only comes with length of days."

Niwoyi (ni-iwo-eyi), *adv.* now, about this time.

Niwọnbi, *adv.* inasmuch as.

Niyeninọ́ (ni-iye-ni-inọ), *v. n.* to have a good memory, be understanding.

Niyìn (—iyin), *adj.* grand, famous, (*lit.* having fame).

Njébi, Njẹ́, *adv.* if then, if so, therefore.

Nkan, (*contracted from* Ohun Ọkan), *s.* a certain thing, a thing, something; goods.

Nkan-ki-nkan, *pron.* any thing, whatsoever, whatever.

Nkọ́ (on-kọ), *adv.* not, (*lit.* it is not that).

Nla, *adj.* great, large.

Nla-nlà, *adj.* very great, very large.

Nn, *adv.* not, (frequently used in exclamations) No! No!

Nọ̀ *followed by* Nọ̀, *v. a.* to wipe off, erase.

Nọ̀, *v. n.* to be lost.—Ọmmọ kì inọ̀ bi ẹranko, "A child cannot be lost like a beast."

Nọ̀, *adv.* off, away.—Gbe e jù nọ̀, "Cast it away."—Ko o dà nọ̀, "Gather them and throw them away."

Nṣó, Nṣokalọ, *v. n.* (*imp. mood*) proceed, go on, let us go.

Nwọn, Awong, *pers. pron.* they.

'Nyin, *pers. pron.* (*contr. of* Ẹnyin), you.

O

O, *pron.* 2*d pers. sing.* (used frequently instead of Iwọ before long vowels *i, e, o*), thou—O rí mi, *for*, Iwọ ri mi,

"Thou seest me."—O se wọn mọ́, "Thou shuttest them up."—O ró wọn ká, "Thou surroundest them." (By euphonic attraction before the short vowels *a, e, o,* O is changed into 'Ọ—a contraction of Iwọ—*e. g.* 'Ọ kọ mi ni iṣẹ, *for,* Iwọ kọ́ mi ni iṣẹ, "Thou taughtest me a work." When used as the subject of the verb it precedes it as above, but when as an object it follows; *e. g.* Emi ti wi fun 'Ọ tẹlẹ, "I have told you beforehand.")

O, On, *pron. 3d pers. sing.* (usually preceding verbs containing the vowels *i, e,* and *o,*) he, she, it.—Ó dé, "It is shut."—O lé mi, "He drove me."—On kó wọn, "He gathered them."

O, Ó, *pron. 3d pers. sing. obj. case* (generally governed by a verb containing the vowel *o*), him, her, it.—Mo kò ó, "I gathered it."—Iwọ kò ó, "You met him."

O, *aux v.* (*contracted from* Yio, used in composition as a sign of the future), shall, will; *defect. v.* must.—Babba odé li ọlla, "My father will come to-morrow."—Emi olọ́ lì oni, "I will go to-day."—Iwọ ojade "You must go out." (Before words commencing with the short vowels *a, ẹ, o,* the *o* long by euphonic attraction becomes *ọ.*—Iwọ ọjade, *for,* Iwọ ojade.—On ọkẹ mi, *for,* On okẹ mi, "He will indulge me."—Awa ọka a, "We will count it.")

O, *aux. v.* may, (*when preceded by* Ki).—Ki emi ki ọ lè ilọ, "That I may be able to go."—Wi fun u ki ole iduro, "Tell him that he may stay, *or simply* to stay."

O, *adv.* (of assent), yes; very well.

Obí, *s.* the female of cattle.

Obì, *s.* the kola nut, otherwise called the gura nut. *See* Kòkoro.

Obì-Ãya, *s.* the monkey-kola nut.

Obí, *s.* parent.

Obiri, *or* Obinri, *s.* woman, wife, female.

Obo, *s.* womb. (Inọ́ *should always be used in translations.*)

Obó, *s.* hint, private information.

Obó, *s.* nurse, foster-parent.

Obọ, *s.* an instrument used for cleansing cotton seed.

Obotujè (bo-tu-ẹjjẹ) Olobotujè, *s.* the fignut plant.

Obu, *adj.* having no principle of life, unsavoury, insipid, flat. *s.* a stale egg; a kind of saltish rock.—Obu kò to iyọ̀, "Obu is not to be compared to real salt."

Ode, *s.* out-of-doors, street.

Odẹ *s.* a kind of small bat.—Bi akò rí adán afi òdẹ ṣẹbọ, "If you cannot obtain a large bat for sacrifice, a small one will do instead;" *i.e.* one must take the will for the deed.

Odì, *s.* malice.—Bi inọ́ kò li odi, odì ani inọ́, "If a man (*lit.* the mind) is not malicious, some one will be malicious against him."

Odi, *s.* a walled fortification round the town, fort; a dumb person, one who has lost the power of speech.

`Odi, *s.* contrariety, perverseness.

Odidi, *s.* bunch, cluster, the whole of any thing.

Odidi-Ọgẹddẹ, *s.* cluster of banana-fruit.

Odínọ́, *s.* a passionate person.

Odò, *s.* brook, river.—Odò, gbè má gbẹ oruko, "The stream may dry up, but the water-course retains its name."—Ẹnniti ọ wọ odò li ọnnọ́ nkọ àiya kò fò odò, "He who enters a river may fear, but the river itself fears not."

Odo, *s.* district, party, a division.

Odó, *s.* a mortar.—Iya odó on ọmmọ rẹ̀ kò ni ijà, àgbẹ li o dijà sillẹ fun wọn; ọmmọ odo kì inà iyá rẹ̀ lassan, "The pestle and the mortar had no quarrel between them; it was the farmer that caused the quarrel (by supplying the yam for pounding); the pestle (*lit.* the child of the mortar) does not beat its mother for nothing."—Bi iwọ oku iwọ a la odó ya'na? "If you are about to die, need you split up the (wooden) mortar for fire-wood (instead of leaving it for the use of the survivors)?"

Ododó, *s.* scarlet.

Ododo, *s.* truth, fact, justice, equality; right, righteousness.

Odõdi, Odorodì, *adv.* never, not in the least.

`Odu, *s.* boiler, caldron.

Odu, *s.* companion of Ifa, the god of palm nuts.

Odú, *s.* name of an herb.—Odú kì iṣe aimò oloko, "Odú is not unknown to a farmer."

Odua, Odudua, *s.* a goddess from Ifè, said to be the supreme goddess in the world. Heaven and earth are also called Odudua.—Odudua igbá nlá meji adé iṣi, "Heaven and earth are two large calabashes, which being shut can never be opened;" referring to the apparent concavity of the sky, which seems to touch the earth at the horizon.

Ofé, *s.* parrot; clever person.—Agbedè bi ofé, amọ ara ire bi odidẹ. Adẹbọ fun ofé, ofé kò rú aganran gbe ẹbọ o rubọ, asinwá àsinbọ ofé di ara Ọyọ́ agánran di ara oko; nwọn ṣe bi ofe kò gbọ́n, "Sacrifice being prescribed to the parrot, he refused to offer it; but the green parrot took the sacrifice and offered it; after all the parrot is a citizen of the capital, and the green parrot an inhabitant of the province: (and yet people) thought that the parrot was not wise." The green parrot is counted a clean bird and offered in sacrifice, while the parrot is unclean, and never molested.

Ofere, Ofẽ, *s.* Venus, as the morning star; the hour of cockcrowing, before the rising of the sun.

`Ofi, *s.* the loom; that which swings.

`Ofiji, *s.* that which is forgiven, forgiveness.

Ofin, *s.* law, prohibition, commandment.

Ofo, *s.* emptiness.

`Ofo, *s.* loss, calamity, damage.

Ofófo, *s.* busybody, talebearer, traitor.—Aṣe ofófo kò gbà egbã ni ibi opé li ọ mọ; ofófo li ẹgbọ́n orõro li

aburò, "A talebearer receives no payment (*lit.* not 2000 cowries); thanks are all his reward. Talebearing is the elder brother, bitterness the younger."

`Oforo, *s.* squirrel.—Ẹnnu òforo ni ipa òforo, òforo bi ọmmọ meji ó kó wọn wá eti ọ̀nna oni, Ọmmọ mi yè korokoro, korokoro, korokoro, "It was the squirrel's own mouth that betrayed her; for when she had brought forth two young ones, she carried them to the road-side and said, 'My children are very sound, very sound, very sound:'" (the word 'korokoro' resembles the cry of the squirrel).

Ofua, *s.* a kind of kola nut; name of a tree used medicinally for ablution.

Ofurufú, *s.* emptiness; the firmament.—Ofurufú kò ṣe ifiẹhin tì, "One cannot lean upon emptiness."

`Ogbigbi, *s.* a species of owl.

Ogbó, *s.* old age; a kind of sword with two edges.—Ogbó kò li õgun, "There is no medicine against old age."

Ogbó, *s.* a small animal of the cat kind, remarkable for its sharp teeth, which are said to be able to cut iron.

Ogbodò, *s.* new yams. *See* Elubọ́.

Ogbogbo, *s.* name of a tree, whose leaf is very useful.

Ogbógbo, Olugbógbo, *s.* club, mallet.

Ogbóju (gbo-oju), *s.* bold daring person.

Ogbologbó (gbo-ni-ogbo), *adj.* very old, of long standing.

Ogboyá, *s.* a beast about the size of a cat.—Bi ogboyá ba fi ìru na illẹ li ẹrimnẹtta ni illu, illu na atú, "When the Ogboyá strikes its tail thrice on the ground in any town, that town will be deserted," (a superstition).

Ogbugbu, *s.* wild duck; kind of grass; cotton dyed before spinning.

Oge, *s.* coxcomb, fop.

Ogéde, *adv.* only.

Ogedegbe, Ogedemgbe, *adv.* headlong, precipitately.—

Ogedemgbé irọ́ kì idá ni sí ìyẹwu gbangba ni idá ni sí, "The headlong fall of a liar is not concealed, but is exposed to view."

`Ogi, *s.* starch of Indian corn.

Ogĩ, *s.* an old dog, mastiff; an old bachelor.—Apọ́n di ogĩ ọ sàro, "When a man has become an old bachelor he makes his own fireplace; *i. e.* has to cook his own food."

Ogidigbó, *s.* a kind of drum.—Ogidigbó pari ìlu gbogbo. Bi owe bi owe li ãlù ogidigbo, ẹnniti o yé ni ijó o. Gbó, Ajagbó, gbó, ọbba gbó, ki emi ki osì gbó, "The ogidigbó is the best of all drums; the ogidigbó has a meaning in its sound; he who understands the sound can dance to it—'May you be old, King Ajagbó, may you be old, may the king be old, may I also be old.'"

Ogiri, *s* wall (of mud, stone, or brick).

Ogĩri, *s.* gallop, simultaneous rush.—Ẹṣin dógiri, "The horse galloped."

`Ogiri, *s.* preparation made from Yọnmọti seed to flavour stews.

Ogo, *s.* glory, praise; wonder; a valiant man.—Ilerí ille kò mọ́ ajagun, kufẹkufẹ kò mọ ìja, ijọ ti ari ogun li ãmọ ogo, "Boasting at home is not valour; parade is not battle: when war is seen the valiant will be known."

`Ogo, *s.* one placed at the debtor's house to compel payment of a debt; bailiff.

Ogodo, *s.* calf; colt; the young of beasts in general.

`Ogodo, *s.* name of a disease.

Ogódo, *s.* name of a district of Yoruba famous for calabashes.

Ogoji (ogun-eji), *adj.* forty.

`Ogongo, *s.* ostrich.—`Ogongo babba ẹïyẹ, "The ostrich is the father of birds."

Ogudugbè, *s.* dropsy.

Ogufe, *s.* a wether.

Ogumọ, *s.* an esculent herb.

Ogún, *s.* that which is obtained by inheritance, bequest; *adj.* twenty. *See* Iwaju.

`Ogún, *s.* the god supposed to preside over iron, implements of war, and hunting.

Ogùn, *s.* medicine; poison.

Õgùn, *s.* sweat, perspiration.

Ogùn, *s.* a round stick, bamboo.

Ogun, *s.* army, war, battle.—`Ija ni ipa onitijú ogun ni ipa alagbara, "(As) a street-quarrel will prove fatal to a man afraid of being thought a coward (*lit.* bashful man), so will war kill a man renowned for valour."

Ogungun, *s.* name of a tree.

Ogurodò, *s.* the name of a bird, whose nest the natives have a superstitious dread of touching.

Ogurodo, *s.* standing posture.

`Ogurọ, *s.* wine made from the sap of the bamboo.

Ogusọ̀, *s.* pipe.

Oho-ò! *interj.* a word of exclamation.

Ohùn, *s.* voice, sound, note, cry.

Ohùnrere, *s.* lamentation, bitter weeping, loud cry.

Ohun, *s.* a thing, something.—Afi ohun wé ohun, afi ọ̀ran wé ọ̀ran, fi ọ̀ran jì ki a niyìnọ, "Compare things with things and words with words, and then forgive that you may be praised."

Ohun-`Ilo, *s.* utensils, articles for use.

Ohunkohun (ohun-ki-ohun), *pron.* whatsoever, whatever.

Ohun - Ọ́nna, *s.* tools (*lit.* working implements).

Ohun-`Ọsin, *s.* domestic creature, herd, cattle.

Oïbo, Oyibo, *s.* one who comes from the country beyond the sea.

Oje, *s.* sap of trees.

Ojé, *s.* lead.

`Oji, *adj.* forty.

Ojì, *s.* fine imposed for the guilt of adultery.

Ojia, *s.* gum of trees.—Iggi iyá ni isọn ojia, "The iyá tree produces gums."

Ojigbese, Ajigbese (jẹ-gbèse), *s.* a debtor.

`Ojigbọn, *s.* corner of a house, gable.

Ojijì, *adv.* suddenly, without previous notice.

Ojiji, *s.* Ojĩ, shadow, shade.

Ojíji, *s.* an electrical fish, electrical eel.

`Ojiya (jẹ-ìya), *s.* an innocent sufferer, an oppressed person.

Ojiyan (ja-iyan), *s.* a denier, reasoner, one who contradicts.

`Ojo, *s.* rain.—Gègele li o bi gegele kòto li o bí kòto, òjo rọ̀ si kòto gegele nrojú, "Bank rises after bank, and ditch follows after ditch; when the rain falls into the ditch, the banks are envious;" said of those who are not satisfied with their position in life.

Ojo, *s.* cowardice, fear; a coward.

Ojogun (jẹ-ogun), *s.* heir.

`Ojojo, *s.* ague-fit.

Ojojulle (oju-oju-ille), *adv.* (from) house to house.

Ojojumọ́ (—mọ), *adv.* daily, every day.

Ojóro, *s.* one who cheats at play.

Ojowú (jẹ-owú), *s.* a jealous person.—Ojowú kò li ẹran li aìya ibá jowú kò yó, "A jealous woman is always thin (*lit.* has no flesh upon her breast); for however much she may feed upon jealousy, she will never have enough."

Ojòye (—oye), *s.* a ruler, a man of title.

Ojọ́, *adj.* daily; lasting for the day, ephemeral.

Ojú, *s.* eye; aperture (as the eye of a needle); appearance, face, look, front; edge of a knife or sword.—Ojú babba ara, awọ́n bi ojú, aṣoro idà bi àgba, "The eye is the father of the body; as the eye is too dear to be purchased, so it is hard to act well an elder's part."

Oju, *s.* sore, scar.

Ojú-aganjú, *s.* a place in front of the palace in Ọyọ́ where the god called Aganjú was worshipped.

Ojú-Aïye, *s.* sky, firmament.

Ojú-Agbará, *s.* gutter; wide road leading from the palace.

Ojugbà, *s.* equal, companion.

Ojugọn (oju-igọn), *s.* fore part of the leg, shin.—Ojugọn mú odò fọhùn, "The leg causes the brook to resound (when wading through it)."

Ojukanna (ọju-ọkan-na), *adv.* instantly, immediately.

Oju-kò-bire (—ba-irẹ), *s.* bird called the cricket-catcher.

Oju-kòkoro, *s.* covetousness.—Ojukòkoro babba ọkanjua, "Covetousness is the father of unsatisfied desire."

Ojulafẹni (—ni-fẹ-ẹnni), *s.* time-server.

Ojulumọ̀ (—ni-ìmo), *s.* acquaintance.

Ojúmọ́, *s.* dawn, daylight.—Ojumọ́ mọ́ o nyọ̀ ọjọ iku ndí? "When the day dawns you rejoice: do you not know that the day of death is so much the nearer?"

Ojú-nla, *s.* envy, (*lit.* big eye; *i.e.* an eye which is never satisfied).

Oju-Orì, *s.* grave.

Oju-Owó, *s.* principal on which interest is paid.

Ojú-`Ọnna, *s.* way, gate, road.

Ojú-Ọrun, *s.* sky, firmament.—Oju-ọrun kò huko, illẹpa kò jẹ ki oku ki ọ bẹ̀ ònna wò, "As the grass cannot grow in the sky, so the dead cannot look out of the grave into the road."

Ojupo (—ipo), *s.* a place in the palace where the king sits to take the air.

Oju-pọ́n, *v. n.* to suffer trouble, get into difficulties.

Ojuran (—iran), *s.* dream, vision.

Ojũsaju (oju-isa-oju), *s.* respect, honour, regard.

Oju-ṣikà, *s.* keyhole.

Ojusọn (—isọn), *s.* aperture from which water springs, spring, fountain.

Ojuwá (—iwa), *s.* sharer, divider.

Oka, Oruka, *s.* ring.

Oka-Eti, *s.* ear-ring.

Okan, Owo-kan, *s.* one cowry; one piece of money; halfpenny.

Õkan-Aiya, *s.* chest, breast.

`Oke, *s.* top, hill, mountain ; *adv.* up hill.

`Okele, *s.* morsel, sop.—`Okele gbòmgbo fẹ̀ ọmmọ li ojú, "A large morsel (is sure to) choke a child."

Okelé, *s.* a small package of salt.

Okẹlenje, Kekelenje, *s.* a small kind of lizard.

`Okere, *s.* a distance.

Okerékeré, *s.* part of a loom.

Oketè, *s.* bale of goods; wallet, luggage.—Oketè babba ogun, bi aṣigun olukúlukù ni idì oketè lọwọ, "A store of food is the best equipment for war; when war is proclaimed, every man takes up his wallet."

Okéte, *s.* a kind of large rat. This animal is remarkable for eating palm-nuts, and is therefore dedicated to Ifá.—Okéte ni ọjọ gbogbo li on mọ̀, on kò mò ọjọ miran "The Okéte says, 'I understand (what you mean by), a specified day, (but, the indefinite expression) another day, I do not understand.'"—Gbogbo wa li ajùmọ fi oketé san ọgọ̀fa, nigbati okéte ofi di ogoje, ojú gbogbo wa ni yio sì ṣe, "We all agreed to value the okéte at one hundred and forty cowries (its general price): when twenty cowries are to be added to its price it must be by common consent."

Okì, *s.* flattery, complimentary appellation.

Okí, *s.* the act of missing fire (as a gun); failure in cutting from bluntness of the instrument, or the hardness of the substance cut.

Okikí, *s.* fame, rumour, report.—Okikí oïbo kàn ká gbogbo aiye, "The fame of oïbo spreads throughout the world."

Okikirì, *s.* hardness, difficulty, knot.—Ọ kàn okikirì, "It comes to the knot, (or difficult point)."

Okĩpa-ajá, *s.* mastiff, an old dog.

Okiribiti, *s.* circle, encompassed space.

`Okitì, Okitì-ọgán, *s.* hill made by the white ant.

`Okiti, *s.* summerset, headlong fall; hillock, such as may be seen where roads divide.

`Okiti-Alapini, *s.* the name of a place in Ọyọ́ the capital.

`Okiti-Aró, *s.* false-bottomed vessel used in straining potash.

Okiti-Ebè, *s.* yam or corn beds; hillock for plantation.

Okitipó, *s.* the name of a tree, whose leaf is dried and pulverized for palaver sauce.

Okiyan, *s.* an animal which lodges under rocks.

Oko, *s.* farm, plantation; province; dependent districts, or towns.

Okó, s. the glans; foreskin; lock of a gun.

`Oko, *s.* stone to be thrown or cast; name of a disease; breeding three young ones at a birth.

Oko-Alle, *s.* afternoon's work.

Okó-Ibọn, *s.* lock of a gun or musket.

Oko-Ẹru, *s.* bondage, slavery.

Okobó, *s.* eunuch.

Okobó, *s.* lie, falsehood; liar.

Okọ, Orukọ, *s.* name.

Okotó, *s.* snail, a small land shell.

Okoto-Okun, *s.* sea shell.

Okú, *s.* corpse, carcase. *adj.* useless, insipid, savourless.

Okuku, *s.* the woof (folded up and laid upon a stand of the same name which the weaver draws to himself as he goes on weaving).

Okuku, *s.* name of tree valuable for healing sores.

Okun, *s.* strength, ability, power.

Okùn, *s.* cord, rope, string.

Okun-erewe, *s.* running plant, whose fibres are used for making cord.

Okun-ole, *s.* name of a running plant.

Okun-Tinrin, *s.* twine.

`Okun, `Okunkun, *s.* darkness.

Okun, *s.* sea, salt water.

Okunà (oku-ọnna), *s.* old path; forsaken road

Okunfà (okùn-ìfa), *s.* an attraction; that which encourages.

Okunjanu (—ija-ẹnnu), *s.* the reins.

Okunko, *s.* hemp or flax plant (?).

`Okunrọn, *s.* illness.

Okura (oku-ìra), *s.* any thing rotten.

Oku-ruro, *s.* an austere, hard, ill-tempered person.

Okuṣa, *s.* liquor brewed from guinea corn.

Okuṣalle (ku-ṣa-illẹ), *s.* exhausted and unproductive land.

Okú-ṣu, *s.* refuse from dying vats; name of an animal.

Okuta, *s.* stone (in general).

Okuta-Akọ, *s.* quartz, granite; any hard stone.

Okuta-wẹwẹ, *s.* gravel, loose stones.

Okuye (ku-iye), *s.* person of dull memory, dunce.

Õlá, *s.* the moth which frets garments.

Õlà, *s.* that which saves, salvation, the cause of salvation.

Olè, *s.* thief, robber; robbery, theft.

Õlé, Orulé, *s.* roof of a house.

Olo-fere, *s.* name of a bird.

Olofófo, (—ofófo), *s.* traitor; busy body.

Olobiri, *s.* a married person.

Olobinri-meji, *s.* a bigamist.

Olobó (ẹnni-obo), *s.* one who cautions another, an informant.—Olobó sọ mi, "A hint has been given (*lit.* thrown) to me."

Olododo, *s.* a true, just, righteous person.

Olodumare, Olodumaye, *s.* God, the Almighty, Self-existing Being.

Ologbò, *s.* a title of one of the king's private counsellors, who also acts the part of chronicler or narrator of ancient traditions.—Ologbò babba arọkin, "Ologbò is the father of the chroniclers."

Ologini, *s.* cat.

Ologĩri, *s.* a species of palm bird (also called 'Ehu).—Ọwọ́ ologĩri ẹhin tì li ogun, "A multitude of warriors behind their leader is like a flock of palm birds."

Ologò (ẹnni-ogo), *s.* dun.

Ologo, *s.* an honourable man, one had in honour.

Ologoṣẹ́, Ologonṣẹ́, *s.* sparrow.

Olõgùn, Onisẹgun (ni-ogun), *s.* doctor, physician.

Ologunṣẹṣẹ, *s.* name of a tree dedicated to the god of hunting.

Ologuròṣ (ni-ògurọ), *s.* dealer in bamboo-wine.

Olo-gũru, *s.* kind of small bird generally found in flocks.

Olohùn (—ohùn), *s.* a man of influence.

Olojò, Alejò, (ẹnni-àjo), *s.* stranger. *See* Awọn.

Oloju (enni-oju), *s.* oneself; the owner of a thing.

Olojukan (ni-oju-kan), *s.* one-eyed person.

Oloju-kòkoro, *s.* miser.

Olo-kìti-Aró, *s.* false-bottomed vessel in which potash is strained.

Olokun (ni-okun), *s.* rope-maker.

Olokunrọn (—òkunron), *s.* a patient; one suffering from illness.

Ololà (—ilà), *s.* one who makes tattooing his trade.

Olopirì, *s.* a kind of small bird.

Olore (—ore), *s.* benefactor.

Olóri (ẹnni-ori), *s.* officer, headman, chief.

Olori-Ille-Iwe, Olori-Ille-Kewu, *s.* schoolmaster.

Olori-Ogun, *s.* war-officer.

Olori-Ọkkọ̀, *s.* captain of a ship.

Olori-Ẹṣọ́ (—ori), *s.* captain of a guard.

Olorí-Ẹgbẹ, Olorikọ (—ori), *fem. s.* head of a company.

Olorì (—orì), *s.* wife of a great person (not to be approached by any man).

Olorisọn (ni-ori-isọn), *s.* owner of a fountain or spring.

Oloró (—oró), *s.* a venomous animal.

Olorisa (ni-orisa), *s.* idolater, worshipper of idols.

Olorukọ (—orukọ), *s.* a famous person (*lit.* he who has name).

Olõtọ (ni-otitọ), *s.* a true, just, faithful person.

Olówo (ni-owo), *s.* a rich person.

Oloyè (enni-oye), *s.* person of honour or title.

Oloye, Amoye (mọ-oye), *s.* a wise prudent person; a man of forethought.

Oloyo, *s.* the yellow monkey (also called Tolo, Awere, Gbẹgẹ, and Alegba): there are many superstitions concerning this monkey.

Olọ̀, *s.* powder; that on which any thing is pounded or ground; one who grinds; a moth.

Olù, *s.* carpenter or smith's hammer, mallet, any thing used for hammering.

Olú, *s.* the chief of any thing; queen of the white ants; mushroom.

Olubukọn (ẹnni-ibukọn), *s.* one who adds to; one who blesses.

Olubojuwò, Olubojutó (—bẹ-oju-wo), *s.* inspector.

Olubọ́ (—bọ), *s.* a maintainer; supporter; feeder; one employed to beat a mud floor into a compact and solid mass.

Olubu-sí (—ibu-si), *s.* one who blesses or adds to.

Oludandè (ẹnni-ida-ni-ìde), *s.* redeemer, one who ransoms.

Olufisọ̀n, Olusọn (—fi-sọn), *s.* accuser, one who raises a complaint.

Olufẹ́ (—ifẹ) *s.* one beloved; one who loves, lover.

Olufọkkansin (—fi-okkan-sin), *s.* one who worships conscientiously, devout worshipper.

Olufuni (—fu-ẹnni), *s.* giver, bestower, benefactor.

Olùgbala (ẹnni-igba-la), *s.* saviour, one who saves.

Olugbani (—ẹnni), *s.* he who delivers, liberator.

Olu-gbó-ngbo, *s.* round piece of wood used by the natives to smoothe their clothes after washing, by beating them with it upon a large wooden block.

Olu-gbóro, *s.* small piece of stick by which a blow is given.

Olugbó (ẹnni-igbọ), *s.* a believer.

Olu-kolò, Abi-ku, *s.* an evil spirit, believed to be always wandering about. *See* Abíku.

Olukojoyele (—kọ-jẹ-oye-le), *s.* a title of the king of Ifè.

Olukọni (ẹnni-ikọ-ẹnni), *s.* teacher, instructor.

Olukú-lùku, *adj.* every, each. *adv.* individually.

Olùmọran (ẹnni-imọ-ọran), *s.* an understanding person.

Olupa, Olupani (—ipa-ẹnni), *s.* murderer; manslaughter.

Olupamọ (—pa-mọ), *s.* preserver.

Olupilleṣẹ (—pa-illẹ-mọ), *s.* beginner, author.

Olupin, Ojuwá (ipin-iwa), *s.* sharer, divider.

Oluponju (ẹnni-ipọn-oju), *s.* poor person, pauper.

Oluranṣẹ, *s.* one who sends another.

Olu-ra-pada, *s.* redeemer, one who ransoms.

Olùrẹ (ẹnni-ìrẹ), *s.* comforter.

Olureọn (—rẹ-irọn), *s.* shearer, hair cutter.

Olurọra (—rọ-ara), one who eases, one who gives bodily comfort.

Olu-sin, *s.* worshipper, servant.

Oluṣe (ẹnni-iṣẹ), *s.* doer, actor.

Olusọrọ (sọ-ọ̀rọ), *s.* speaker; talker; one who prates.

Olutan, Ọlọttan (ẹnni-itan), *s.* a relative.

Olutó (—tọ), *s.* instructor, master, mistress, governor, a raiser up.

Olutunú (—tu-inọ), *s.* he who calms the mind; comforter.

Oluṣẹttè (—ṣe-ọttẹ), *s.* conqueror, victor.

Oluṣọ́ (—ṣọ), *s.* watcher, guard, sentinel.

Oluṣọ-Agutan, *s.* shepherd.

Oluṣọgba (ṣọ-ọgba), *s.* a gardener, the watcher of a garden.

Oluwa (ni-awa), *s.* a lord, owner.

Oluwarè, *s.* an individual, a certain person.

Oluwojú (—wo-oju), *s.* a respecter of persons.

Omi, *s.* water.—Bi abù omi si ori o nwá ẹsse ibò "When water is poured upon the head, it will find its way down to the feet."

Omidan, *s.* a young fowl; young woman.

Omijé, Omioju, *s.* tear.

Omi-kìkan, Omikan, *s.* foul water.

Omirán, *s.* a giant, a person unusually stout and tall.—Iwọ kò lu omiran li oru o nlù u li ọssán? "Do you not first strike the giant in the night, before you strike him in the day?"

Omiràn, Omí, *adj.* another, other.

Omirín, *s.* the act of swallowing any thing with facility, throat.

Omi-toro, *s.* soup, broth.

Omnira (oni-ni-ara) *s.* freeman, one delivered from bondage.

On, *pers. pron,* he, she, it. *See* O.

On, *conj.* and.—Ije on ọrẹ ni imu ọmmọ isẹ isẹ, "Competition and reward induce a child to work."

Ondè (ẹnni-ìde), *s.* prisoner, one in bond; charm sown in leather and worn about the person.

Ongbẹ, *s.* thirst.

Ongbẹ-Ẹijẹ, *adj.* bloodthirsty.

Ongọ̀ (—igọ), *s.* stupid person, dunce, blockhead.

Oní, *adv.* to-day.—Oni emi nlọ, ọlla n' nlọ ki ijẹ ki ajeji ki o gbìn ahusa, "Intended removal to-day or to-morrow (*lit.* to-day I am going, to-morrow I am going,) gives the stranger no encouragement to plant the ahusa, (although it bears fruit very rapidly)."

Oni-batta, *s.* shoemaker.

Oni-bode, *s.* collector of custom.

Oni-busi, *s,* contemner, despiser; one who blesses.

Oni-dá, *s.* creator, maker, originator.

Onidajọ́ (—da-ẹjọ), *s.* judge, one who settles disputes.

Onidalare (—ni-are), *s.* justifier.

Onidamọran (—mọ-ọran), *s.* counsellor, adviser.

Onidandè, Oludandè (—ni-ide), *s.* redeemer, deliverer from bondage.

Onidanwo (—dan-wo), *s.* tempter, trier.

Onidikan (ni-idi-ọkan), *s.* child, one whose parents is a slave, and the other free.

Onidodo (—idodo), *s.* a person having a large navel.

Onifararọ̀ (—fi-ara-rọ), *s.* supporter; one on whom another leans or depends.

Onifarawe (—we), *s.* one who imitates another; emulator.

Oni-fefe, *s.* vain and boastful person.

Ọni-fọ̀, Alagbà-fọ, *s.* washer.

Onigàn, *s.* a catechumen of Orisa.

Onigbani, Olugbani (—gba-ẹnni), *s.* saviour.

Oni-gbajamọ̀, *s.* a barber.

Onigbagbé-ẹnni-igbagbe, *s.* a person of bad memory, forgetful person.

Oni-gbagbọ́, *s.* one who listens; one who obeys; believer.

Oni-gbese, *s.* creditor.

Oni-gbodogí, *s.* one afflicted with a scorbutic disorder.

Onigbọwọ (—gba-ọwọ́) *s.* prosperous person; surety.

Oni-gègge, *s.* person afflicted with a swelling in the neck.

Oniilalle, (oni-iha-ille), *s.* a poor person, one in poor circumstances.

Onilaja, Ilaja (—la-ija), *s.* peace-maker, mediator.

Onilera (—le-ara), *s.* a strong, healthy person.

Onikiri, *s.* wanderer, rover.

Oníni, *s.* possessor.

Oninọ-didọn, *s.* person of amiable disposition, a good-natured man.

Oninọnibini (—inọ-enni-bi-ẹnni), *s.* persecutor.

Oninọ-rere, *s.* kind, benevolent, gracious person.

Oni-oloni (—oni-oni), *adv.* this very day.

Onipa (ni-ipa), *s.* one having a share in any thing.

Oni-para-mọ, *s.* humble person.

ONIPIN (—ipin), *s.* the distributor of one's lot; the Supreme Being ; a sharer, a partaker.

ONIPỌNJU, OLUPỌNJU (ipọ̀n-oju), *s.* person in distressed circumstances.

ONI-RẸ-JẸ, *s.* a cheat, deceiver, impudent person (*the same as* ARẸNIJẸ).

ONIRẸLLẸ (rẹ-illẹ), *s.* humble person.

ONIRERA (—re-ara), *s.* proud person.

ONIRŨRU, *adj.* various, different, not alike.

ONISA, LISA, *s.* title of honour.

ONISAJU (—isaju), *s.* modest bashful person, respecter, one who regards.

ONISÈ, ALASÈ, (oni-ase), cook.

ONIṢẸ, ONṢẸ (—iṣẹ), *s.* messenger, herald, ambassador.

ONI-ṢẸKẸTẸ, *s.* manufacturer of beer from Indian corn.

ONIṢEGUN (ṣe-ogun) *s.* doctor, physician.

ONIṢI, ONISI, *s.* author of any thing good or bad.

ONIṢÍTI, *s.* powerful speaker, one who commands attention by his speech.

ONIṢỌ̀NNA-AWỌ (ṣe-ọnna), *s.* tanner.

ONIṢỌWO (ṣe-owo), *s.* trader.

ONI-TORO, *s.* maker, seller, or possessor of TÒRO.

ONITIJU (—iti-oju), *s.* bashful person.

ONI-TUBU, *s.* jailor.

ONIWA-BI-ỌLỌRUN, *s.* godly person.

ONIWAÏWA (ni-iwa), *s.* persons in various circumstances.

ONIWÈ (—ìwẹ), *s.* washer, swimmer.

ONIWỌRA (oni-iwọ-ara), *s.* a covetous man.

ONIYÁN (—iyan), *s.* one who pounds or sells IYAN.

ONIYÀN, *s.* denier, one who contradicts.

ONI-YAN-JẸ, *s.* one who cheats.

ONIYE (—iye), *s.* person of good memory.

ONJẸ́ (ohun-jijẹ), *s.* food, victuals.

ONJẸ́-ALLẸ, *s.* supper.

ONJẸ́-ỌSSAN, *s.* dinner; chief meal of the day.

ONJẸ́-OWURỌ, breakfast.

Onkà, Olonka, *s.* a counter, accountant.

Onlà, *s.* that which saves.

Onnã̀, *reflec. pron.* himself, herself, itself.

Onnọ́, *s.* fearful expectation, fear as regards the result of a thing.—Onnọ nkọ mi, "I am afraid."

Onroròò (oni-iroro), *s.* an austere, hard, morose person.

`Ope, *s.* puzzle; simple and ignorant person.—Mo pa 'ọ li òpe, "I puzzle you."

Opépe, *s.* young person.

Operé, *s.* bird noted for sleepiness.—O le isùn bi operé, "You sleep like the operé."

Opin, *s.* termination, point.—`Ọran na de opin, "The matter is come to a point (*lit.* to the highest point)."

Opinlẹ (opin-illẹ), *s.* termination of the earth, land, or territory.

Opo, *s.* the place where the king makes his appearance in the palace, bank of earth for sleeping on.

Opó, *s.* post, pillar; widow.

Opo-ọkkọ̀, *s.* mast of a ship.

`Opopo, *s.* kind of banyan.

Opópo, *s.* wide road leading immediately into a town.

`Oporo, *adj.* common.

Ọ̀rà, *s.* buyer, purchaser.—Kò mò ore kò mọ̀ ọ̃rà, ti igùn ẹṣin apatta, "Regardless of kindness, regardless of the purchaser, (the ungrateful man) rides the horse (which has been lent him) over the rocks."

Ora, *s.* bitter tree much used in curing sickness.

Ore, *s.* kindness, favour, benevolence.

Orére, *s. same signification as* Opópo.

Ore, *s.* act of watching from a tower or loft.

Orè, *s.* porcupine.—Ki irẹ òrẹ ki ọ rẹ ṣinṣin idí rẹ̀, "Though the porcupine may be weary, yet the (quills of its) tail will not be weary." There is a superstition that the porcupine always shakes its quills be-

fore feeding, in order to divine what success it will meet with in its excursion.

Ori, *s.* kind of wild pigeon.

Orì, *s.* kind of black plum.

Õrì, Õyì, *s.* giddiness.—Õrì nkọn mi loju, "I am giddy; (*lit.* my eyes are filled with giddiness)."

Orí, *s.* head, faculty, talent; highest point of any thing, termination.

Orí *followed by* Ṣi, Ya, *v. n.* to feel lively, be pleased.

. . . . . Wu, *v. n.* to feel sensation of joy at some unexpected good words said or action done by an inferior person beloved; to yearn.

Orí-Ẽkun, *s.* the cap of the knee.

Orí, *s.* shea butter.

Orí-Amọ́, *s.* butter, milk butter.

Orike (ori-ike), *s.* the joint of any thing.

Orike-ikka, *s.* knuckle.

Ori-`Ẹya, *s.* division, tribe.

Orì-`Ọya, *s.* large hedgehog.

Orille, Õle, *s.* family name.

Orille-ède, *s.* people of a different language; nation.

Orín, *s.* pieces of stick or root used by the natives for cleaning their teeth by chewing and rubbing them with it.

Orin, *s.* singing; song; tune.

Orin-mi-mọ, *s.* holy song, psalm, hymn.

Oriso (ori-iso), *s.* place where creatures are tied up for the night; stable, stall.

Orisọn, *s.* spring, fountain.

Orisa, *s.* deity, object of worship; gods, idols.

Orisãla, *s.* the great goddess Ọbbatalla.

Orise-Alufa (ori-isẹ), *s.* work of a priest, priesthood.

`Oro, *s.* stalk of guinea-corn, used for stirring beer; honey. *See* Agbón.

Oro, *s.* provocation, difficulty, hardness, name of a tree.

Orò, *s.* custom, fashion, habit; fierceness, sauciness, provocation.—Aja yi rorò gidigidi, "This dog is very fierce."

Oró, *s.* poison, torture, torment.

'Oró, *s.* an erect posture.

Orobo, *s.* good luck.

Orófo, *s.* kind of wild pigeon.

Orógbo, *s.* the bitter kola nut.

Orombó, *s.* lime, lemon.

Orõnto, Ẹlẹwuwu, *s.* large striped lizard.

Ororẹ́, *s.* a kind of small bird; pimples on the face.

Orõro, *s.* busybody; bitterness, gall.

Oróro, *s.* oil.

Õrọ, Owurọ̀, *s.* morning, forenoon.

Oru, *s.* heat, steam, vapour.—Oru mú, "It is hot (*or* sultry)."

Orù, *s.* pitcher.

Oru, *s.* night, darkness.—Oru ru iwọ ki yio le ilọ si ille, "The night is dark; you will not be able to go home."

Oru, Orun, *s.* name of a tree possessing a healing property.

Oruganjọ́, *s.* midnight.

Oruka, *s.* ring.

Orukọ, *s.* name, discriminative appellation of any thing; he goat.

Orukọ-Iyorukọ, *s.* proper name (not surname).

Orukun, Erekun, *s.* knee.

Õrùn, *s.* sun.—Õrùn là, "The sun rises.—Õrùn ràn, "The sun shines."—Õrùn mú, "The sun is hot."—Õrùn wọ̀, "The sun sets."

Orun, *s.* sleep.—Orun nkọ̀n mi, "I am drowsy."

Orun-Ijẹka, *s.* sound sleep.

Orùn, *s.* scent, smell, stench.

Orupa, *s.* name of a tree.

Oruwọ, *s.* brimstone tree, the timber of which is much used for boards.

Oruwọn, *s.* name of a tree.

Osé, Ọṣé, *s.* hippopotamus.

Ose, *s.* paint.

`Osin, *adj.* the left. *s.* a post of honour.

`Osin-Iwẹffa, *s.* a eunuch of the third degree.

`Osin-Iyama, *s.* the south with the face to the west.

`Osin-Iyalode, *s.* a title next to Ọttọn-Iyalode.

Ọṣè, *s.* name of a tree.

Ọṣé, *s.* club of Ṣango.

Ọṣé, *s.* a sound made by smacking the lips expressive of grief. *See* Abamọ̀.

Ọṣẽṣẽ, *s.* meat of a superior quality.

`Ọṣi, *s.* misery.

Ọṣĩṣẹ, Otọṣi (ṣẹ-iṣẹ), *s.* poor, miserable person.

Ọṣipĩ, *s.* tree, in the leaf of which snuff is frequently wrapped up.

Ọṣó, *s.* witch, sorcerer.

Ọṣonọ́, *s.* sour, passionate, morose man.

Ọṣù, *s.* new moon, month.

Ọṣu, *s.* a lock of hair shaved around.

Ọṣumare, *s.* the rainbow.

Ọṣupá, *s.* the moon in advanced age.—Ọṣupa gbe oke ọ mọ Oyọ ọbba gbe ille mọ ara oko, "As the moon remains stationary above, and yet shines over the whole capital (*lit.* knows Oyọ́, the capital), so the king remains at home and knows (what) his subjects (are doing) in the province."

Ọṣusu, *s.* cluster, grove. *See* Aṣorin.

Ọṣuṣu, *s.* kind of prickly bush.

Ọṣuwọn, *s.* measure, weight.

Otà, *s.* seller.

Otitọ, *s.* truth, faithfulness.

Ọtọnpanyan, *s.* mean fellow who causes much trouble.

`Otolo, *s.* a species of deer.

`Otosi, *s.* poor, miserable person.—Nwọn ṣebi òtoṣi ko gbộ́n bi ọlọrọ, nwọn ni ọ gbộ́n iba ilowo? "Men think that the poor is not as wise as the rich, for if he were wise, why is he poor?"

Õtọ, Otitọ, *s.* truth, reality, fact. *adj.* true, faithful, just.

Otumò, Otudimò (tu-imọ), *s.* covenant breaker.

Otutù, Õtu, *s.* cold; illness, disease.

Otutù-mu, *defect. v.* "It is cold, (*lit.* cold is sharp)."

Owe, *s.* parable, riddle.—Owe li ẹṣin òrọ bi òrọ ba nộ owe li ãfi iwa a, owe on òrọ ni irìn, "A proverb is the horse of conversation; when the conversation flags (*lit.* is lost), a proverb revives it: proverbs and conversation follow each other."

`Owe, *s.* young leaf of the plant Erewe.

`Owe-Awọn, *s.* a kind of running trefoil.

`Owere, *s.* struggle, effort to recover oneself.

Owerejeje, Iwerejeje, *s.* name of a trailing shrub, the berries of which are red and black.

Owiwí, *s.* owl.

Õwo, *s.* boil.—Owo sọ mi, "I am attacked by boils."

Owó, *s.* money, cowry.

Owo-nlá, *s.* large piece of money, dollar.

Owõṣẹ (owo-iṣẹ), *s.* work-money, wages.

Owú, *s.* cotton, thread, wick.

Owú, *s.* jealousy.

Owu-Akẹṣẹ, *s.* a kind of very fine white cotton bearing small pods.

Owú-`Ogodo, *s.* a kind of cotton bearing large pods.

Owuyanwure, *s.* a kind of very white cotton used chiefly by the Fulahs, with red flowers and small seeds.

Owurò, Awurò, Õrọ, *s.* morning. *See* Kùtukutu.

Owusuwusu, *s.* mist, fog, cloud, gloominess.—Owúsuwusu mu oju ọrun bajẹ gudẹgudẹ kò jẹ ki õrùn kí ọ ràn, "The fog spoils the face of the sky; gloominess prevents the sun from shining."

`Oya, *s.* that which divides or separates; a comb.

Oye, Oyé, *s.* understanding; comprehension, inspection, look out, providence.—Oyé kò yé mi, "I did not understand."

Oyè, *s.* title of honour.

Oyibo, Oyinbo, *contracted* Oibo, *s.* people beyond the waters, applied mostly to white men, and also to any of the natives who have adopted their customs. They are thus distinguished—Oyibo-funfun, a white man; Oyibo-dudu, a black man who has adopted European customs, or one who came from the white man's country. The proper derivation of this word has not yet been ascertained.

Oyin, *s.* bee; honey.

Oyin-Àlugbe, *s.* bees domesticated in country pots.

Oyo, *s.* species of small owl.

Oyú, *s.* salt (?).

Oyún, *s.* pregnancy.

Ọ.

`Ọ, *or* 'Ọ́, *pers. pron. 2d pers. sing.* (*contraction of* Iwọ́), thou, thee.

Ọ́, *pers. pron. 3d pers. sing.* he, she, it; him, her, it.

Ọ, *defect. v.* (*used by attraction before short vowels for* Ọ), shall, will, must.—Emi ọlọ, *for* Emi olọ.

Ọbaiyejé, *s*, busybody, talebearer. *See* Abaiyejé.

Ọbangiji, Obangissi, (*Haussa*), *s.* Lord, master.

Ọbba, *s.* king, monarch.

Ọbbakan, *s.* relative on the father's side.

Ọbba-kan-bi-keji, *s.* the first cousin on the father's side.

Ọbba-kuso, *s.* god of thunder and lightning (*lit.* the king of Kuso, the spot where Ṣango is said to have descended alive into the ground, and whence the worship of Ṣango took its origin).

Ọbballẹ (ba-illẹ), *s.* prostration, a mark of respect paid to superiors by males.

Ọbba-Ọgo, *s.* King of glory, God.

Ọbbatalla, *s.* the great goddess of Yoruba, supposed to be the framer of the human body in the womb.

Ọbanijẹ́ (ba-enia-jẹ), *s.* busybody.

Ọbara, *s.* cord, pack-thread.

Ọbbè, *s.* sauce, palaver sauce.

Ọbbẹ, *s.* knife, penknife, clasp knife.—Ta li ọjẹ fi ọbbẹ 'yi ọ nọ̀ jẹ isu, "No one confesses that he has eaten yam with a knife that is lost."

Ọbbẹ-Olojumeji, *s.* dagger, knife with two edges.

Ọbbẹdo (ọbbẹ-odo), *adj.* green (so called because it resembles the green matter over stagnant water).

Ọbbọ, *s.* monkey, ape.—Enia bi ọbbọ li ọbbọ iya li aṣọ, "The monkey is sure to tear the cloth of any one who is like himself."

Ọbbọ́, *s.* a kind of white country cloth.

`Ọbọn, *s.* a filthy person.—Ohun ti o wù ọ̀bọn ni ifi owó rẹ̀ irà, ohun ti o wù afínju ni ifi owo rẹ isẹ, "The filthy man lays out his money in whatever pleases him; so also does the gay man with his money."

Ọbọnbọn, *s.* umbrella, parasol; beetle, humming insect.

Ọbọrọ́, *adj.* plain, having no mark or engraving.

Ọdá, *s.* dearth, drought, need, necessity; a castrated goat or dog; old wine, strongly fermented.

`Ọda, *s.* tar, wax.

Ọdajú (da-oju), *adj.* shameless.

Ọdán, Ọdanko, *s.* a kind of banyan commonly planted in the street to afford shade.

`Ọdan, *s.* plain, grassfield.

Ọdan, *s.* vain empty talker, empty word, inconsistent narration.

Ọddọ (*with prep.* Si, Ni, or L'), *adv.* about, near; to; with.—"Emi nlọ si ọddọ babba, "I am going to our father."

Ọdi-apassa, *s.* remnant of cloth in the sley or batten.

Ọdẹ, *s.* hunter; also the wasp.

`Ọdẹddẹ, *s.* piazza, verandah. *See* Awọn.

Ọdọ́, *s.* young of animals (especially sheep, goats, dogs).

Ọdọ-Agutan, *s.* lamb.

Ọdọdun (ọdun-ọdun), *adv.* year by year, yearly.

`Odọn, `Ọdun, s. grass cloths made from the fibres of bamboo. *See* Korira.

Ọdún, *s.* year; age; round of time in which an annual festival occurs.

Ọfẹ́, *adj.* gratis, without payment. *s.* free favour, grace.

`Ọfẹ, *s.* gentle breeze; morning; dawn.

Ọfẹrẹ̀, *adv.* nearly, almost.—Mọfẹrẹ̀ ipa ẹiyẹ nã. Akì ijẹ ọfẹrẹ li ọbbẹ̀, "'I almost killed the bird,' (said the fowler). 'Almost never made (*lit.* no one can eat almost in) a stew,' (was the reply)."

Ọffà, *s.* arrow; pawn, pledge.

`Ọffa, *adj.* one hundred and twenty.

`Ọfin, *s.* a pit prepared to entrap a beast or thief.—Ajìn òfin má ta ojú ille, ọpọlọ jì ọfìn má tajú ati jàde, "A man who has fallen into a pit need not be in a hurry to get home; a frog who has fallen into a pit need not be in a hurry to get out."

`Ọfọ, *s.* mourning for the dead.

Ọfọ̀, *s.* dispute, parlance, quarrel.

Ọfọn, Ofun, *s.* throat, speech, power of utterance, persuasion.—Aṣe ọfọn bi alakara, "He is as persuasive as a seller of cakes."

Ọgá, *s.* brave person, distinguished performer.

Ọgá-Ogo, *adv.* illustrious, highest; most glorious (only applied to the Supreme Being).

Ọga-Orisa, *s.* chameleon.

Ọgán, *s.* a large white ant-hill; a running prickly plant.

Ọgán, *adj.* immediate, instant.—Owi li ọgán, "He spoke in an instant."

`Ọgan, *s.* the largest species of wild boar.—`Ọgan ìmado kò ṣe ikò li ojú, "The great wild boar is not easy to encounter." Also applied to a boastful person in contempt:—`Ọgan nṣe nkan diẹ, "The great one is trying to show off a little."

Ọganjó, *s.* darkness, middle of the night.

Ọganjọ-Mejẹ, *s.* thick darkness (*lit.* severe darkness); middle or depth of the night.

Ọganran, *adv.* straightforward, in a right line.

Ọgbà, *s.* fence, garden; pawn, the state of being in pawn.

'Ọgba, *s.* companion, equal, one of the same rank; snare; equality, balance.—Awa iṣe ẹgbẹ́ tabbi ọ̀gba? "Am I your equal or companion?"

Ọgbangan, *s.* hand-bell, so called from the sound.

Ọgbágba, *s.* pin driven into the ground with a hammer or mallet.—Ọgbagba wọlẹ o kun ati yọ, "The pin is driven into the ground; the question now is, how to pull it out."

Ọgbẹ́, *s.* wound, cut. *See* Ọsán.

Ọgbẹ́-Inọ́, *s.* bleeding from the bowels.

Ọgbọ́, *s.* a trailing plant whose fibres are used for making cords.

Ọgbọn, *s.* a ditch, corner, extreme end, steep, valley.—Agarawu yí sí ogbọn kò kú, "Though an Agarawu (a tribe of the Popo nation) may fall into a ditch, yet he will not die."

Ọgbọ̀n, *adj.* thirty.

Ọgbọ́n, *s.* sense, art, cunning.

'Ọgbọn-Ọyibó, *s.* gauze.—'Ọgbọn-oyibó ti inọ́ okun là wá, aṣọ kí lí o bori akẹ́ṣẹ, "Though the gauze came all the way over the sea, yet what cloth may be compared to cloth of akẹ́ṣẹ cotton?"

'Ọgbọngbọn, *s.* the tender leaves of Egungun boiled.

Ọgbọgba, *s.* balance, equality.

Ọgbọ́nkọgbọn (ọgbọn-ki-ọgbọn), *s.* subtilty, craft, double dealing.

'Ọgẹddẹ, *s.* the banana.—'Ọgẹddẹ gbe odò sọ ṣìnṣin; ẹja gbe inọ omi dara, "As the banana by the water side sends forth moisture, so the fish in the water retains its beauty."

Ọgẹggẹ́, *s.* the cassada.—Ọgẹggẹ́ kò li ẹwa ṣá li o fi ara

we iṣu, "The (poisonous) cassada has no good qualities; in vain does it appear like the yam."

Ọgẹrọ̀, *adj.* easy gentle, soft.—Iṣẹ ọgẹrọ̀ li ọlẹ iwa iṣe kò jẹ mu iṣẹ agbara, "A lazy man seeks for an easy employment: he would never choose a laborious one."

`Ọgẹyi, *s.* cold, damp, gloomy weather.

Ọggọ, *s.* a short knotted stick or club for self-defence; believed to be used by the devil, who is therefore called Agọngọ ọggọ, "The man of the knotted club."

`Ọggọ-Iyọ̀, *s.* a package of salt.

`Ọgọddọ, *s.* pit full of dirty water.

Ọgọffà, *adj.* one hundred and twenty.

Ọgọrin (ogun-ẹrin), *adj.* eighty.

Ọgọrún, Ọrún (—orun), *adj.* one hundred.

Ọgọrún-Ọdun, *s.* one hundred years, a century.

Ọgọtta (—ẹtta), *adj.* sixty, the sixtieth.

`Ọhan, *adv.* yes.

`Ọhẹ, *adv.* stupid, dull, ignorant person.

Ọhún, *adv.* yonder, beyond.

Ọjà, *s.* market, trade; goods, merchandise.—Bi iwọ kò rán 'ni si ọjà, ọjà kì irán 'ni sí ille, "If you send no one to the market, the market will send no one to you."

Ọjá, *s.* band, girdle, sash.

Ọjá-gãri, *s.* girth.

Ọjá-Ikokò, *s.* species of pine-apple used for healing sores.

Ọjà-Ọyibo, *s.* European goods, goods from beyond sea.—Oyibo tà ọja ta orukọ, `Egun ta aṣọ ta èdidi, "The European trader sells his goods (to the Popo) with the label (*lit.* name) attached to them; the Popo (*or* `Egun) sells them again just as he received them (*lit.* with the string round them):" *i. e.* neither of them seeks to make gain by petty retail.

Ọjẹhun, *s.* eater, glutton.—Ipin ọjẹhun ki ijẹ iná kí o kú, "The good genius of every man (*lit.* eater) does not permit fire (with which food is cooked) to depart from the earth:" a superstition.

Ọjẹrẹ, *s.* plant, whose leaf is used in preparing a beverage for children.

Ọjọ́, *s.* sun, day, date; weather.

Ọjọ́-Alẹ, *s.* evening, afternoon.

Ọjọ̀, *s.* place, settlement, lodging.—Ọ ṣọ mi li ọjọ̀, "He appointed me a settlement, *or* lodged me."

Ọjọ-Ibí, *s.* birth-day.

Ọjọ-Ijọ, *s.* day of assembly, day in which some grand festival takes place, memorable day.

Ọjọ-Iwa, *s.* the day of creation, the beginning of creation.—Li ọjọ alaiye ti de aiye ni ìwa ti ṣẹ̀, "From the time that the owner of the world appeared in the world, the world began."

Ọjọ-Isi, *s.* notable day, on which any great event took place.

Ọjọ́-Jakuta, *s.* the day on which the Jakuta market was formerly held.

Ọjọ́-Ejọ́, *s.* court day.

Ọjọjọ́, *adv.* day by day, daily.

Ọjo-jọjọ, *s.* many days; ancient time; a long period of time past or future.

Ọjọ-lailai, *s.* ancient time, old time.

Ọkà, *s.* Guinea corn; food made from the flour of prepared yams.

Ọkan, *adj.* one, single.

Ọkandilogun (ọkan-di-ni-ogun), *adj.* nineteen.

Ọkanjuà (—oju-wa), *s.* avaricious person; avarice, covetousness, insatiableness.—Okanjuà babba àron, "Covetousness is the father of disease."—Iggi okanjuà so eso pipọ, kàka ki ama ká a, ọ yọ ãké ti i ike lulle, "A tree belonging to an avaricious man bore abundantly, but instead of gathering the fruit (by little at a time), he took an axe and cut it down (that he might get all at once.)"

Ọkánkan, *adv.* straightforward, openly.—Ọkánkan li ãṣe ibi, ìkọkọ li ãṣe ìmọlẹ, bi atọju ìmọlẹ tán, ki atọju

ibi pellu, bi abá kú ará ẹnni ni isin 'ni, "A man must openly practise the duties of relationship, though he may privately belong to a secret club: when he has attended to the secret club, he must attend to the duties of relationship also, because when he dies, it is his relatives who must bury him."

Ọkankan, *prep.* against, opposite, in front.

Ọkanla (ọkan-le-ẹwa), *adj.* eleven.

Ọkanla-Ọdun, *s.* the eleventh month, November.

Ọkan-ṣoṣo, *adv.* singly. *adj.* alone, undivided.

`Ọkka, *s.* a child's disease; name of a plant used to cure the same disease.

`Ọkka-Ikú, *s.* last struggle between life and death.—O npe ọ̀kka iku, "He is struggling between life and death."

Ọkkán, *s.* name of a running plant used medicinally.

Ọkkàn, *s.* soul, spirit, conscience, heart.

Ọkkan-tutu, *s.* calm soul, meekness.

Ọkkín, *s.* name of a bird, whose white feathers are much valued.—Ọ́kkín ọbba ẹiyẹ, ọkkín ẹlẹwa àlla, "The ọkkín is a king of birds, and the owner of the beautiful white feathers."

Ọkkinrin, *s.* name of a bird that lives on crickets.

Ọkké, *s.* large straw bag.

Ọkkẹrẹ, *s.* the squirrel.—Okkérẹ gori iggi iroko oju da ṣaṣa, "When the (hunted) squirrel gets on the top of the irokò tree, there is an end (of the chase)."

Ọkkọ̀, *s.* a shuttle, canoe, boat, ship.

`Ọkkọ, *s.* spear, dart, harpoon. *See* Ẹṣín.

Ọkọ́, *s.* hoe.

Ọkọ, Ọkkọ, *s.* husband.—Ọkọ kikú mọ li òṣi obiri, "The death of a husband is the widow's anguish."

Ọkọ́-Assá, *s.* stirrup.

Ọkọ́-Ejika, *s.* shoulder-blade.

Ọkọkan, *adv.* one by one. *pron.* each.

Ọkọ-Iyawó, *s.* bridegroom.

Ọkọlobiri, Ọkọlaya (ọkọ-ni-obiri), *s.* a married man.

Ọkọnri, Ọkọnrin, *s.* man, male.

Ọkọṣẹ (kọ-iṣẹ) *s.* one who refuses to bear an errand, or to work.

`Ọkun, *s.* name of a harmless reptile with many feet, supposed to be blind.—Ọkun mọ̀ ọ̀nna tẹllẹ ki ojú rẹ ki o to fọ́, "The ọ̀kun must have known the way before it was blind." —Ẹnniti bá hù ipá kò hù ipá, ẹnniti ibá hú ele kò hù ele, ọ̀kun ti oní igba ọwọ́ ti o ni igba ẹssẹ̀ nhù ìwa pẹllẹ́, "The person who might have used his strength, did not use his strength; the person who might have used force, did not use force; the ọ̀kun, which has 200 hands and 200 feet, acts gently."

`Ọkun-Enia, *s.* stupid, dull, harmless person.

Ọlà, *s.* wealth, riches.

Ọlara, *s.* envious person; freeman.

`Ọlaja, *s.* peace-maker. *See* Ilaja.

`Olẹllẹ, *s.* a kind of cake.

Ọlla, *s.* the morrow, to-morrow.

Ọllá, *s.* honour, respect, dignity, authority.

Ọllánla, *s.* majesty, great honour, dignity.

Ọllẹ̀, *s.* embryo.

Ọllẹ, *s.* idleness, indolence; an indolent person.—Ọllẹ kọ́n ãrẹ̀ lọwọ, iyanjú li ãgba ijọ gbogbo ni ifi irẹ ni, "Laziness lends a helping hand to fatigue: one must persevere, because fatigue must be felt every day."

Ọllọ, *s.* a large nether millstone, millstone.

Ọlọganran, *s.* the screaming cricket.

Ọlọgba (—ọgba), *s.* owner of a garden; a gardener.

Ọlọ́gbọn (—ọgbọn), *s.* prudent person.

Ọlọjà, *s.* person of rank; executioner.

Ọlọkkọ̀ (oni-ọkkọ), *s.* owner or master of a ship; spearman.

Ọlọlá, *s.* nobleman, person in authority.

Ọlọmmu-Eko, *s.* a young woman just approaching puberty.

Ọlọnnà, *s.* artisan, mechanic.

Ọlọpa (ni-opa), *s.* a bearer of the king's staff, constable, policeman.

Ọlọpaga-Ọbba, *s.* bearer of the staff of royalty.

Ọlọrẹ (ni-ọrẹ), *s.* giver, donor.

Ọlọrun (ni-ọrun), *s.* God, the Supreme Being.—Ọlọrun tobi li ọbba, "God is the great King."

Ọlọrọ̀ (—ọrọ), *s.* possessing heaven; a man of wealth; name of a plant.

Ọlọṣa (—ọṣa), *s.* robber, one who serves his chief by robbery.

Ọlọtan, *s.* distant relative.

Ọlọ̀ttẹ (enni-ọttẹ), *s.* a seditious man, a revolutionist.

Ọlọtti (ni-ọtti), *s.* maker or seller of beer or any liquor.

Ọlọ̀ttọ, *s.* a respectable and rich person.

Ọlọyumbẹ́rẹ, *s.* small streaked lizard.

`Ọmmọ, *s.* broad leaved tree of the banyan kind.

Ọmmọ, *s.* child, offspring, servant; kernel.—Bi ojú ọmmọ kò tó ọ̀ran ató awigbọ́, "If a child is not old enough to be an eye-witness of ancient matters, he must be content with hearsay."

Ọmmọ-Adirẹ, *s.* chicken.—Angba ọmmọ adirẹ lọwọ iku o li akò jẹ ki on ki o rè àtan lọ ijẹ, "A chicken, having been delivered from the hawk (*lit.* death, by being shut up), complained that it was not permitted to feed openly on the dunghill."

Ọmmọ-Agadagodo, *s.* key.

Ọmmọ-Agbo, Ọmmọ-Ọwọ, *s.* infant.

Ọmmọ-`Agutan, *s.* lamb.

Ọmmọ-Aláde, *s.* prince, princess.

Ọmmọ-`Alle, *s.* bastard, child born out of wedlock, child of a concubine.

Ọmmọ-Binrin, Ọmmọbiri, *s.* girl, daughter.

Ọmmọdan, *s.* yóung woman.

Ọmmọde, *pl.* Majẹsi, *s.* child; state of childhood.

Ọmmọdĩn, *s.* little finger, little toe.

Ọmmọdò, *s.* brook, rivulet.
Ọmmọ-Ewúrẹ, *s.* kid.
Ọmmọ-Ẹhin, *s.* younger, inferior, follower.
Ọmmọ-Ẹṣin, *s.* colt.
Ọmmọgun, (ọmmọ-ogun), *s.* a soldier, war-man.
Ọmmọ-Kéwu, *s.* scholar, learner.
Ọmmọ-Kinniu, *s.* lion's whelp.
Ọmmọ-kọnri, *s.* son, boy, youth, lad, young man, mighty man of valour.
Ọmmọ-làla, *s.* great grandchild.
Ọmmọle (ọmmọn-ille), *s.* salamander.
Ọmmọlọju (—ni-oju), *s.* grandchild.
Ọmmọlojubinri (—obinri), *s.* granddaughter.
Ọmmọlojukọnri (—ọkọnri), *s.* grandson.
Ọmmọ-Malu, *s.* calf.
Ọmmọ-Ojú, *s.* pupil of the eye.
Ọmmọ-Okú, *s.* orphan.
Ọmmọ-Ologinni, *s.* kitten.
Ọmmọ-Ọbba, *s.* prince, princess, child of a king.
Ọmmọ-Ọmmọ, *s.* grandchild.
Ọmmọ-Ọmmọbinri, *s.* granddaughter.
Ọmmọ-Ọmmọkọnri, *s.* grandson.
Ọmmọ-Ọwú, *s.* blacksmith's hammer.
Ọmmọri (—ori), *s.* cover, lid, any small part of a vessel needed to complete it.—Ti ọmmọri ti iye, "A vessel with its cover."
Ọmmọrika (ọmmọ-ori-ika), *s.* top or tip of the finger.
Ọmmọri-Odó, *s.* pestle.
Ọmmọri-Ọllọ, *s.* smaller or upper millstone.
Ọmmọssẹ (—ẹssẹ), *s.* toe.
Ọmmọ-tè, *v. n.* to travail, to labour in child-birth.
Ọmmọ-Wahari, *s.* the child of a female slave taken for a wife.
Ọmmú, Ọmmó, *s.* breast, udder, milk; instrument used in weaving to divide the woof.
Ọmọttí, Ọmọttiyó (mọ-ọtti-yo), *s.* drunkard.

Ọmọdun, *s.* the young and tender leaves of a tree.
Ọmọdun-Ọpẹ, *s.* palm-cabbage.
Ọmọkòko (mọ-ìkoko), *s.* smoker of a pipe; potter.
Ọni, *s.* crocodile.
Ọnnà, *s.* art, workmanship.
'Ọnna, *s.* road, street, way, path.
'Ọnna-gbóro, *s.* narrow road, street, path, or lane.
'Ọnnagbòro, *s.* wide road, wide street.
'Ọnna-Iwẹffa, *s.* the chief eunuch.
'Ọnna-Igboro, *s.* wide street, street.
'Ọnna-tẹrẹ, *s.* narrow street, lane.
'Ọnna-Ọde, *s.* gate leading immediately to the street.
'Ọnna-ṣokun (ọ̀nna-iṣokun), *s.* the king's patron; a title given to the chief of a council of two-and-twenty elders called Iṣokùn.
Ọpá, *s.* stick, staff, pole.
Ọpá-Aṣọ, yard measure, three feet.
Ọpágun (ọpa-ogun), *s.* flag-staff, ensign, banner.
Ọpá-'Ipo, *s.* rod, travelling-staff.
Ọpakọ̀, *s.* large bamboo pole used to propel canoes.
Ọpálaba, *s.* square bottle with a narrow bottom.
Ọpalai, *s.* dispute, reasoning, quarrelling.
Ọpẹ́, *s.* thanks.—Mo da ọpẹ, "I give thanks."—Ọpẹ́ li opẹ́ ejiká ti kò jẹ́ ẹ̀wu kí ọ́ bọ́, "Thanks are due to the shoulders which keep the shirt from slipping off."
Ọpẹ, *s.* palm tree.
'Ọpẹlẹ, *s.* messenger of Ifa.
Ọpẹrẹ, *s.* small boat, or canoe.
Ọpẽrẹ, Idoko, *s.* pepper bird.
'Ọpọ, *s.* plenty, abundance, multitude, flock.
Ọpọllọ́, *s.* frog.
'Ọpọlọpọ, *adv.* plentifully, commonly, manifold.
Ọpọ́n, *s.* bowl.
Ọpọn-Oyibó, *s.* pine apple.
Ọpọtọ́-Kìti, *s.* kind of fig tree.
'Ọpọwọm, *s.* innumerable swarm.

Ọrá, *s* fat, tallow, lard. *See* Aparò.

Ọrà-Egungun, *s.* marrow.

`Ọra, *s.* purchase; purchaser.

`Ọran, *s.* matter, case.

`Ọré, *s.* friend.

Ọrẹ, *s.* gift, present.—Ọrẹ ijẹ ọrẹ, ọrà ijẹ ọ̀rà, aki idupẹ mọtọ̀pọ, "A gift is a gift, and a purchase is a purchase; but no one will thank you for 'I have sold it very cheap.'"

Ọrẹ-Ãnu, *s.* alms, charitable gift.

Ọrékẹ̀ẹ̀, *s.* a very small straw bag in which cowries are kept.

`Ọrẹrẹ, *s.* slight fits.

Ọré, *s.* small whip, whip.

Ọrẹdàn (ọrẹ-ọdan), *s.* the name of a tree (also called Ọrẹ-Odan): the bark of this tree pounded and washed in water, being viscous, is used as leaven for fermenting Akara.

Ọrẹrẹ, *s.* salt.

Ọrin, *adj.* eighty,

`Ọrin, *s.* dysentery.

`Ọrọ, *s.* word, conversation; clay for building; evil spirit, ghost, fairy.

`Ọrọ-Ijïnlẹ, *s.* profound speech, profundity, mystery.

Ọrọ̀, *s.* riches, wealth.

Ọrọ̀-Illẹ, *s.* inheritance, possession in lands.

Ọró, *s.* equivocation, unfairness, deceit.

Ọró, *s.* the cactus *or* euphorbia, whose various species are named Ọrọ-Agogo, Ọrọ-Ẹnnukopiyẹ, Ọrọ-Ṣapo *or* Ṣatipo.

Ọrun, *s.* bow.

Ọrùn, Ọrọ̀n, *s.* neck.

Ọrún, *adj.* one hundred.

Ọrun, *s.* heaven, sky, cloud.

Ọrun-Apãdi (*lit.* the invisible world of potsherds), *s.* place of punishment, hell.

Ọrunla, *s.* dried ọkrọ.

Ọsá, *s.* flight, discomfiture.

`Ọsa, *s.* space of time, time intervening between one period and another.—Duro li ọsa agogo kan, "Wait for the space of an hour."

`Ọsa, *s.* act of robbing, robbery.

Ọsàn, *s.* name of a tree and its fruit.

Ọsanhán, *adj.* straightforward.

Ọsanhìn, *s.* the god of physic; medicine.

`Ọsin, *s.* a water-bird.—`Ọsin mọ̀ iwẹ̀ inọ́ mbi ẹiyẹ oko, "Because the ọ̀sin knows how to swim, the other birds are envious."

Ọsẹggẹ, *s.* cloth of great width.

Ọsọ, *s.* much speaking, exaggeration.

Ọsọn, Ọsun, *s.* species of herb.

Ọsọ̀sọ (sọn-inọ), *s.* liberal, hospitable person.

Ọsọsọ, *s.* a kind of worm found in brooks and rivers.

`Ọssa, *s.* name of the lagoon near Badagry.

Ọssán, *s.* daytime.

Ọssan-gangan, *s.* midday, noon.

Ọssẹ, *s.* holy day, period intervening from one holy time to another; space of a week.

Ọṣán, *s.* bowstring made of raw hide.—Ale koko bi ọ̀ṣan ọgbẹ́ jiná ohùn má jiná, "(A cutting word is as) tough as a bowstring; a cutting word cannot be healed, though a wound may."

Ọṣan-Enia, *s.* thin, slender person.

Ọṣẹ, *s.* soap.

Ọṣẹ́, *s.* crane.

Ọṣin, *s.* one who makes a mistake.—Ọṣin kì iṣin ẹnnu, "Though a man may miss other things, he never misses his mouth."

Ọṣọ́, *s.* elegance, finery, neatness, furniture.

`Ọṣọ, *s.* thorns used in pitfalls; pickaxe.

Ọṣọrọ-Adirẹ, *s.* chicken.

`Ọṣọrọ, *s.* cascade, cataract; droppings from the eaves.

Ọṣọnṣọn, Ọṣunṣun, *s.* rat-trap; a hard wood often used for staffs.
Ọtán, *adv.* indeed, very well.
Ọtta, *s.* gunshot, bullet, ball.
Ọttá, *s.* enemy, opponent.
Ọtti-Ọlọjà, *s.* executioner.
Ọttí, *s.* rum, beer, ale, any spirituous liquor.
Ọtti-Kikan, *s.* sour liquor, vinegar.
Ọttí-npa, *v. n.* to be intoxicated (*lit.* liquor is killing).
Ọttí-Ọdá, *s.* old fermented liquor.
Ọtti-`Ọjo, *s.* new sweet liquor.
Ọtte, *s.* revolt, revolution, rebellion.
Ọttẹsse, *s.* private informer.
`Ọtto, *adj.* different, alone, separate.
Ọttọ́n, *adj.* right, dexter.
Ọttọn, Omi-ọ̀ttọn, *s.* holy water used in libations.
Ọttọnla, *s.* the day after to-morrow.
Ọttọ́n-`Iwẹffa, *s.* the second chief eunuch.
Ọttọ́n-Iyalode, *s.* a title next to Iyalode.
Ọttọn-gabaz, *s.* the north with the face to the west.
`Ọttọtọ, *s.* the whole of any thing.
Owá, *s.* branch of palm tree.
`Ọwara, *s.* shower of rain; any thing thrown or scattered.
Ọwariri, *s.* trembling.
`Ọwẹ, *s.* club or company, summoned to assist in labour.
Ọwọ́, *s.* flock of birds, beasts, or cattle; multitude, class; company of travellers, caravan; herd, assortment.—Ọwọ́ enia gbatìi, "A multitude of people followed him."
Ọwọ́, *s.* hand; branch; spray.
Ọwọ-`Osin, *s.* the left hand.
Ọwọ-Ọttọ́n, *s.* the right hand.
Ọwọdindin, *s.* a bird so called from its cry.
Ọwọ-Iná, *s.* flame of fire.
Ọwọ̀, *s.* broom, besom.
`Ọwọ́, *s.* honour, respect.

Ọwọ́ọ̀wọ̀ (ọwọ-de-ọwọ), *adv.* (from) hand to hand.

Ọwọ̀llẹ (—illẹ) *s.* time, opportunity.—Bù mi li ọwọ̀llẹ, "Give me time."

Ọwọ̀n, *s.* vengeance, retaliation, recompense, blame.

Ọwọ̀n, *s.* black snake, which emits spittle upon its opponents.

Ọwọ́n, *s.* scarcity, dearth, a wicked person.

Ọwọ̀wọ̀, *s.* a bird which generally lodges in holes.

`Ọya, *s.* hire, wages; hedgehog.

Ọya, *s.* the wife of thunder, a goddess to whom the river Niger is dedicated, which therefore is called Odò Ọya—The river of Ọya.

Ọyán, *s.* the name of a small stream running into the `Ogun.

Ọyẹ́, *s.* the harmattan-wind.

Ọyọ-gọhọ-gọhọ, *s.* bird, so called from its motion.

Ọyọmìsi, *s.* an expression of respect to the elders of Ọyọ́, *e.g.* Gbogbo àgba mo bẹru nyin, illú mo bẹru nyin, Ọyọ misì mo bẹru nyin, "I present my respects (*lit.* fear) to the elders in general, I present my respects to the whole town, I present my respects to all the leading elders of Ọyọ."

P.

Pa, *v. a.* (*primary idea*, to make to feel or suffer; *extensively used in composition*), to kill, murder, put out of existence, ruin, slay; betray; quench fire, extinguish; bruise; rub; scrub; cut (yam seeds); cut calabashes into halves; break any hard nut; peel the bark of a tree; beat at play; hatch; tell fables; cultivate a new grassfield; be drunken.

Pa *followed by* `Abẹmọ (tent, shed), *v. n.* to make a tent or tabernacle.

. . . . . Adanù (loss), *v. n.* to suffer loss in trade or merchandise.

. . . . . Agbo (a circle), *v. n.* to make a circle..

Pa *followed by* Alọ́ (riddle), *v. n.* to puzzle with riddles.
. . . . . Alọ́ (flame), *v. n.* to cease burning in a flame.
. . . . . Aṣẹ (law), *v. n.* to give law, command, make proclamation.
. . . . . Dà (turn), *v. a.* to alter, change, convert.—Emi kò le ipa ipò mi dà, "I cannot change my situation."
. . . . . De (close), *v. a.* to shut, close up.—Pa iwé rẹ dé, "Close up your book."
. . . . . Ete (intention), *v. n.* to be about to do, intend to do.
. . . . . `Imọ (counsel), *v. a.* to consult, suggest, hint (*lit.* to hatch a counsel).
. . . . . Iyẹ́, *v. n.* to go through the farms in search of provision in time of war; forage.
. . . . . Lara (ni-ara, body), *v. a.* to hurt, bruise.
. . . . . Lẹrín (—ẹrín, laughter), *v. a.* to excite to laughter.
. . . . . Mọ́ (adhesive), *v. a.* to keep, reserve, preserve.
. . . . . Mọra (mọ́-ara, close to the body), *v. a.* to bear patiently.
. . . . . Niyè (ni-iyè, in memory), *v. a.* to confuse, confound.
. . . . . Niyedà (—dà, turn), *v. a.* to persuade.
. . . . . Oṣu-jẹ (month), *v. n.* to miss the month.
. . . . . Oṣuṣu (a grove), *v. n.* to stand in a grove, form a grove.
. . . . . Ọjọ-jẹ, *v. n.* to miss a day or days.
. . . . . Pọ̀ (— plenty), *v. a.* to join, mingle together.
. . . . . Run (to destroy) *v. a.* to destroy, annihilate, erase.

Pá, *adv.* at once, in an instant.—Ó gbé e pá, "He took it up at once." *v. n.* to be bald, void of hair, barren.

Pã̀, *interj.* a word of exclamation.
Pa-da, *v. n.* to return, come back, change, alter.
Padaṣẹhin (—si-ẹhin), *v. n.* to return back, relapse.
Padé (pa-idé), *v. a.* to meet with, come together.
Padegun (padé-ogun), *v. n.* to meet in battle.
Pafà, *s.* butcher's table, board.
Pafọ̀ (pa-àfọ) *v. a.* to wallow in the mire.
Pahin (pa-ehin), *v. n.* to sharpen the teeth.
Pahin-keke, *v. n.* to chatter with the teeth as when one shivers.
Pajọ, Pejọ (pe-ijọ), *v. n.* to assemble together.
Pakajà, *v. a.* to pass a country cloth from under the arm to the shoulder.
Pako, *s.* bamboo.
Páko, *s.* board.
Pakunrete, *s.* kind of dove (also called Orofo).
Pakutã̀, *s.* small stewpan.
Pàla, *adv.* with much effort, with difficulty.
Palai, *adv.* not at all, not near, far from.
Pàlaka, *s.* the division of the fingers; bough of a tree.
Palapala, *s.* rough, rugged crevices of rocks.
Palọ́, *v. n.* to puzzle with enigmas.
Pamó, *v. n.* to hide; be out of sight, concealed.
Pamọlle (pa-mọ-ille), *s.* viper.—Pamọlle kọ̀ ọ̀ran afojudi, "The viper allows no insolence."
Pánhun, *adv.* at once, in a stroke.
Pania (pa-enia), *v. n.* to commit murder.
Panipani, *s.* murderer..
Pánsa, dry calabash uncut, with the seeds in it.
Pánsa-Ille, *s.* grave, tomb.
Panṣagà, *s.* harlot, prostitute; adultery, fornication.
Panṣukú, *s.* large calabash with a cover (used for carrying food, wearing apparel, and other articles when travelling).
Pantí, Pantíri, *s.* a trailing plant.
Pápa, *s.* grass-field, plain newly burnt; pasture land.

Pàpa, *adv.* violently (*qualifying v.* Wá, to tremble).—Onwá pàpa bi ẹnniti iná jó, "You quiver like one who has been burnt."

Papagõri, *s.* a small bird, superstitiously regarded by the worshippers of Ṣango, who pretend to understand the meaning of its cry.

Pápala, *adv.* flatly, drily (*qualifying v.* Gbẹ, to parch).—Ọ gbẹ pápala, "It is shrivelled up flat."

Papé (pa-apé), *v. n.* to clap hands.

Pa-pọ̀, *v. n.* to unite, mingle.

Pará, *adv.* with sudden noise.

Pará (pa-ara), *s.* the upper part of the plate which rests on the posts supporting the piazza.

Pará *followed by* Mọ, *v. a.* to keep oneself close, take heed.—Pará rẹ mọ́, "Keep yourself close."

. . . . . Dà, *v. a.* to disguise, change, turn oneself.

Parada, *v. n.* to disguise, change.

Parí (pa-ori) *v. n. and a.* to come to an end, finish, be over, be superior.

Pári, *v. n.* to be bald.

Parì, *s.* jaw-bone.

Pàrọ (pa-arọ) *v. a.* to exchange, barter.—Awa fi ohùn pàro ohùn, "We exchange words for words."

Pa-run, *v. n.* to extirpate, destroy.

Pàsi, *s.* a kind of coarse grass for thatching.

Paṣan, *s.* oyster-shells (also called Papasan).

Paṣan, *s.* whip.

Paṣi-pàrọ, *s.* exchange, barter.

Paṣẹ (pa-aṣẹ), *v. a.* to issue a prohibitive law.

Pàtaki, *adj.* chief, principal, head.

Patakò, *s.* wooden shoe, clog; hoof.

Pátapata, *adv.* with the whole, altogether.

Pàti, *adj.* forcible, violent.

Pàtipati, *adv.* with force, with violence, forcibly, violently.

Patirẹ, whip, switch.
Pãtó, Patóto, *v. n.* to make a noise.
Pé, *adj.* correct, as regards to number; perfect.
Pè, *v. a.* to call, invite.
Pè *followed by* Afefẹ, *v. n.* to take exercise in the air, enjoy the breeze.
. . . . . Lẹjọ (ni-ẹjọ), *v. a.* to call to judgment.
. . . . . Pada, *v. a.* to recall.
Pé, *conj.* that; in order that; to; saying that.
Pẽna (pe-ena), Pejọ (pè-jọ), *v. a.* to call an assembly; call a congregation, assemble together.
Pepele, *s.* bank of earth raised for a sleeping place.
Pére, *adv.* only.—Awa meji pere ni nlọ? "Are we two only going?"
Peregún, *s.* kind of cotton tree.
Perí, *v. n.* to mean, allude to, say.
Perõ, *s.* drill, parade, soldiers' exercise.
Pèse (pa-ẹ̀se), *v. a.* to prepare, make provision ready.
Pesan, *s.* the shell of palm nuts.
Pétan, *v. n.* to be perfect, correct, accomplished.
Pete (pa-ete), *v. a.* to intend, be about to do.
Pete, *adv.* openly, barefacedly.
Pẹ, *v. n.* to be long, stay, tarry, endure, last.
Pẹjapẹja (pa-ẹja), *s.* fisherman.
Pẹllẹbẹ, Pẹlẹbẹ, *adj.* flat and thin.
Pẹllẹ́, *adv.* gently, easily, soberly.
Pẹllẹpẹ́, *s.* wolf (superstitiously believed to have been once a human being).
Pẹllẹ́-pẹllẹ́, *adv.* very gently.
Pẹllú, Pẹllúpẹ̀llu, *adv.* besides, also, moreover.
Pẹpẹ́, *s.* shelf; altar; slip of wood or bamboo.
Pẹpẹ́, *s.* bird snare; *adv.* gently.—Olù mi pẹ́pẹ, "He stroked me gently."
Pẹpẹkun, *s.* sea-shell.
Pẹpẹiyẹ, *s.* duck.

Pẹ rẹ, *adv.* quietly, without bustle.

Pèssẹ, *adv.* gently, easily.

Pẹrẹpẹrẹ, *adv.* raggedly, (*qualifying v.* Ya, to tear).—O fà aṣọ ya pẹrẹpẹrẹ, "He tears the cloth into rags."

Pẹrẹpẹrẹ, *adv.* very (*qualifying v.* Dú, to be black).—Aṣọ yi dú pẹrẹpẹrẹ, "This cloth is very black."

Pẹtẹllè, *s.* level ground, plain.

Pẹtẹpèrẹ, *adv.* comfortably.

Pẹtẹpẹtè, *s.* mud, mire.—Pẹtẹpẹtè Ijẹṣa ọ ta si 'ni lara má wọn, "If the mud in the `Ijẹṣa country adheres to one, it will not be (easily) washed off."

Pẹtupẹtu (pa-ẹtu), *s.* fowler, guinea-fowl catcher.

Pi, *adv.* entirely, wholly, without exception.

Pidán (pa-idán), *v. n.* to perform sleight of hand.

Pillẹṣẹ, Pillè (pa-illẹ-ṣẹ), *v. a.* to commence, begin; (used with reference to mechanical work).

Pín, *v. a.* to share, divide.

Pin-funi, *v. a.* to divide, distribute.

Pin, *v. a.* to end, terminate.

Pinlẹ (pin-ille), *v. a.* to terminate.

Pinpin, *adv.* fast, tight.

Pipa, *verbal adj.* slain, killed, not dying of itself.

Pípẹ, *adj.* long, tedious; old, ancient.

Pìtan (pa-ìtan), *v. n.* to argue or dispute about one's age by adducing old facts.

Pìwada (pa-ìwa-da), *v. n.* to change one's behaviour and conduct, to repent.

Piyeda (pa-iye-da), *v. n.* to change the mind.

Piyẹ́ (—iyẹ), *v. a.* to plunder.

Pohunréré (pe-ohun-rere), *v. n.* to cry aloud, to lament, bewail, cry out dolefully.

Poporò, *s.* stem of Indian or Guinea corn.

Polọ, *s.* snare for beasts.

Ponṣẹ́, *s.* name of a tree, the shell of whose fruit is used for making snuff-boxes.

Põpolà, *s.* name of a tree bearing rich scarlet flowers, the fruit of which is esculent.
Popondó, *s.* a kind of bean.
Pori, Pòriri, *v. a.* to turn round, whirl.
Porin (po-irin), *v. n.* to smelt iron ore.
Poroporo, *adv.* talkatively.
Pósi, *s.* coffin.
Potutù (pa-otutu), *v. n.* to endure cold.
Pọ̀, *v. n. and adj.* to be plentiful, many, cheap, common; great, mighty; wealthy; able, powerful; increasing.
Pọ̀, *v. a.* to emit, to throw back.
Pọ̀-ju, *adv.* much, more than.
Pọjulọ, *adv.* most, above all.
Pọkọ́, *s.* a kind of calabash.
Pọ́n, *v. a.* to sharpen an iron instrument; flatter, make much of. *v. n.* to ripen; get yellow; be red.
Pọ́n *followed by* Lóju (ni-ojú), *v. a.* to afflict, trouble, torment.
Pọ̀n, *v. a.* to carry on the back.
Pọngá, *s.* pieces of stick placed crosswise over the body in the grave to prevent the earth from touching it.
Pọnga, *adv.* entirely, clean.
Pọn-rúsu-rusu, *adj.* brown, brownish.
Pọntí (pọn-ọtí), *v. n.* to make or brew beer (as from Indian or Guinea corn).
Pọnsọ (—asọ), *v. n.* to ripen (as Indian corn).
Posille-Posode, *adj.* busy in and out.
Pọtọpọtọ, *s.* mud, bog, mire.
Pũ, *adv.* precipitately.—O tu pũ, "He runs precipitately."
Pupa, *adj.* red, scarlet, yellow.
Pupa-Ẹyin, *s.* yelk, yolk of an egg.
Pupọ̀, Pipọ̀, *adj.* many, much, numerous.
Pupọ̀-pupọ̀, Pipọ̀-pipọ̀, *adv.* abundantly, numerously.
Purọ́ (pa-irọ́), *v. n.* to tell a lie (*lit.* to hatch a lie).
Putu, *adv.* well (*qualifying v.* Hó, to lather).—Ọsẹ nhó putu, "The soap lathers well."

R.

RÀ, *v. a.* to buy, purchase; tie; furnish with laths.

RÀ *followed by* DÍ, *v. n.* to repay, recompense, retaliate.

. . . . . ÀDDỌ̀, *v. n.* to feel compassion, or yearning of the bowels.

RA, *v. n.* to perish, be lost, go to nothing; ache slightly, (as the head).

RA *followed by* NIYÈ (ni-iye, in memory), *v. n.* to make one forgetful, stupefy.

RÀ, *v. n.* to rot, putrefy; hover as a bird.

RÁ, *v. n.* to struggle; creep, crawl; rub upon.—Ọkọnri na nrá pàla, "The man struggles with great effort."

RABITÁ, ALARĨ, *s.* a piece of ALARĨ.

RÀDỌBÒ (ra-ẹddọ-bò), *v. a.* to shelter, defend; gather as a hen does her brood.

RAGANBI (rọn-àgan-bi), *s.* a child born after a long season of barrenness.

RAHÙN (ra-ohùn), *v. n.* to murmur, complain, speak unadvisedly from much grief.

RAJO (re-ajo), *v. n.* to go on a journey, sojourn.

RAKÒ (ra-ako), *v. n.* to creep, crawl.

RAM-RAM, *adv.* very (*qualifying v.* KÉ, to cry, roar).—Kẹnniu ké ramram, "The lion roared very loudly."

RÁN, *v. a.* to send, despatch; to command, charge; sew. *v. n.* to be slow in growing, be hide-bound.

RÁN *followed by* LETI, *v. a.* to remind.

RÀN, *v. a.* to communicate (as fire); be infectious (as disease); cut or wound (as an instrument); help, aid in business.—Ọrẹ́ mi ràn mi lọwọ, "My friend helped me."

RAN, *v. a.* to spin, twist cord or line.

RÁN-ÌPỌ, *v. n.* to speak ironically.

RANHUN-RANHUN, *v. n.* to be perplexed.

RANJÚ (ran-oju), *v. n.* to look sternly or fiercely.

Ranti (ran-eti), *v. n.* to remember, call to mind.

Ranṣẹ (ran-oniṣẹ), *v. n.* to send a message.

Rara, *adv.* loudly, vociferously (*qualifying v.* ké, to cry out).—Nigbati mo sọ̀rọ̀ na fun u, o ké rara, "When I told him the word he cried out."

Rára, *s. and adj.* none, nothing, none at all.

Rare, *v. n.* to linger, suffer a long and tedious sickness without care and attention, struggle between life and death.

Rau-rau, *adv.* entirely, totally.

Re, *v. n.* to change feathers as birds, moult, fall off as hair or leaves.

Rè, *v. n.* to go, depart (*same signification as* Lọ).

Ré, *v. n.* to go off, spring as a trap or snare.

Rebi (re-ebi), *v. n.* to go on a journey, sojourn.

Rede-rede, *adv.* foolishly.

Redí (re-idi), *v. n.* to move the tail upward, as a bird when it sits upon a tree; wag the tail.—Ẹiyẹ bà o redí, "The bird sits (upon the tree) and moves its tail upward."

Refin, Rufin (ru-ofin), *v. n.* to break or transgress the law.

Rekè, *adv.* to an eminent degree.

Re-kọ-ja, *adv.* beyond measure. *v. a.* to pass over; omit; cross, traverse, go alone.—Mo rekọja afára, "I crossed the bridge."

Reku (re-iku), *v. a.* to kill, despatch, kill (as a snare or trap).

Rera (—ara), *v. n.* to be proud.

Rere, *adv.* well. *adj.* good, devout.

Réré, *adj.* at a great distance.

Reri (re-ori), *v. n.* to be past harvest time. *verbal adj.* having no more fruit on.

Reru, *adv.* entirely out of sight, no more to be seen.

Reti (re-eti), *v. a.* to hope, expect, wait for; clean the ear with a feather or an ear-pick.

Rẹ́, *v. a.* to shear, cut short, cut, smear.

RÉ *followed by* JẸ, *v. a.* to cheat (*lit.* to cut and eat).

. . . . . MẸYANMẸYAN, *v. a.* to crush to atoms.

RÉ, *v. n.* to agree, be friendly, stick to.—Ẹgun kò bá ẹsẹ̀ ré, "Thorns do not agree with the foot."

RẸ, *pers. pron. reflect.* thyself.

RẸ, *v. a.* to dye, steep in water, tinge.

RÈ, *pers. pron.* his, himself.

RẸ̀, *v. n.* to feel fatigued, be tired, weary; cast leaves (as trees in autumn); hush, comfort; fade, wither; increase, multiply; be deeply red.

RẸGGẸ (rẹ-ẹggẹ), *v. n.* to set a snare for; watch for, wait for an opportunity; find fault.

RẸLLẸ (rẹ-illẹ), *v. a.* to go down, humble oneself, make oneself low.

RẸRÍN (rin-ẹrin), *v. n.* to laugh.

RẸRIN-WẸSI, *v. n.* to smile.

RẸRẸ, *adv.* very (*qualifying verbs of pursuing or motion towards*).—Nwọn le mi rẹrẹ, "They are pursuing me."

RÉRẸ-OJÚ, *s.* eye-servant, eye-service.—Rẹrẹ oju, oju li afẹni sùti lẹhin, "An eye-servant promises friendship; but he despises you behind your back."

RẸYIN (rẹ-oyin), *v. n.* to take honey from a hive.

RÌ, *v. a. and n.* to sink, drown, immerse; prepare the woof for the loom by insertion in the sley.

RÍ, *v. a.* to see, find, discover. *v. n.* to be, seem, appear; be defiled.

RÍ, *adv.* never, at no time.—Nwọn mu ẹṣin na wá, irú eyi ti akò rí rí, "They brought the horse; the like was never seen."

RÍ *followed by* SÁ, *v. a.* to shun, avoid, run from.

RIDI (ri-idi), *v. a.* to ascertain, see the end.

RI-GBÀ, *v. a.* to receive, obtain.

RIKISÍ, *s.* conspiracy, plot.—Nwọn di rikisí si mi, "They plotted against me."

RÍN, *v. n.* to laugh.

Rin, *v. n.* to be damp, or soaked; press down to the ground.

Rìn, *v. a. and n.* to tickle; sail; walk, go, move, progress.—Bi ati rìn li ãkò 'ni, "As one is walking so he is met."

Rìndọ (rin-ẹddọ), *v. n.* to have a sensitive stomach subject to nausea.

Rinrin, *adv.* very (*qualifying v.* Wuwo, to be heavy).—Okuta na wuwo rinrin, "The stone is very heavy."

Riran (ri-iran), *v. n.* to see, see a wonderful sight.

Rìri, *adv.* exceedingly (*qualifying v.* Wá, to tremble).—Nigbati mo gbọ́ ọ̀rọ na, mọ wá rìri, "When I heard the word I trembled greatly."

Ríri, *adv.* somewhat tremulously (*qualifying v.* Wá, to shake).—Otutu mu ommode na o nwa ríri, "The child is cold, he shivers a little."

Ríri, *s.* the act of seeing.—Ní ti ríri mo ti rí i, "Seeing, I have seen it."

Ríro, Iró, *s.* the act of rushing.

Riro, Iro, *s.* the act of manufacturing iron.

Ríru, Irú, *s.* the act of issuing forth from a dry spring; issue of smoke from the fire kindled; sprout of a vegetable.

Riru-Omi, *s.* swell of the waves.—Riru omi ndide fùkẹfukẹ, "The waves are rising very high."

Rò, *v. a.* to tell, relate; conceive, imagine, meditate, think deeply; stir up; plague, trouble.

Ró, *v. a.* to sound; place in an erect position; excite, render stimulant.

Ro, *v. a.* to cultivate, till; *v. n.* to drip.

Ro, *v. a.* to cause acute pain (as a sore or wound), to give constant pain.

Rogún, *v. n.* to drain into a pond or pit, collect by distillation.

Ròhin, (ro-ihin), *v. n.* to tell news

Ro and Loju, *v. a.* to appear difficult.

Roju (ro-oju), *v. n.* to look sad, or displeased.

Róki-roki, *adv.* brilliantly (*qualifying verbal adj.* Pọ́n, red).—Aṣọ na pọ́n rókiroki, "The cloth is beautifully red."

Rolle (ro-ille), *v. n.* to succeed to the deceased head of a family; to inherit property (especially houses).

Ròna (rò-ọnna), *v. a.* to stop or block up the road; clear the road.

Roṇọ (ro-inọ́), *v. n.* to stir the mind, think, meditate; be sorry.

Ronó-ronọ́, *s.* a thinker.

Roṇọ́-pìwada, *v. n.* to change one's conduct, opinion, or behaviour, after consideration, repent.

Rorò, *adj.* austere, severe, harsh, fierce.

Roro, *adv.* beautifully (*qualifying verbal adj* Pọ́n, red).

Ròro, *adv.* very beautifully (*qualifying* Pọ́n).

Roré, *s.* pustule, pimple appearing on the face.

Rọ́, *v. n.* to gush, give way. *v. a.* push, push forcibly, break or bend at the edge, pervert, turn aside; to collect a confused mass of things; translate, explain.

Rọ, *v. n.* to wither (as the hand or a limb), be scorched or blighted (as green leaves). *v. a.* weaken, slacken, cool the ardour.

Rọ̀, *v. a.* to urge, constrain, press upon; *v. n.* to ease, give time, hang upon, suspend; feel easy, be comfortable, be soft; rain.

Robi, (ro-ibi), *v. n.* to travail, be in the pains of child-birth.

Rọ́-bẹrẹ, *v. a.* to expound by a lengthened narrative.

Rọgun, *v. a.* to lay wait for, set a watch for; produce seed (as yams).

Rọ̀jo, *v. n.* to rain, pour down rain.

Rọjọ, *v. n.* to wither (as a green herb).

Rọju, *v. n.* to persevere, be patient.

Rọju, *adj.* tame, mild, soft.

Rọkin, *v. n.* to relate traditions, tell old stories.

Rọkon, *v. n.* to rebel.

Rọlle, *v. n.* to be quiet, cease, be still, be tranquil.
Rọmọ́, *v. n.* to hang or lean upon.
Rọ̀n, *v. n.* to be ill.
Rọn, *v. a.* to dip the sop in sauce, touch.
Rọ́n, Run, *v. a.* to masticate, chew.
Rọndọnrọndọn, *adj.* pale.
Rọ̀ngan, *v. n.* to be barren (commonly considered the result of disease).
Rọ̀ngbọn, *s.* beard, whiskers.
Rọ́nọ (rọ-inọ́), *v. n.* to be abstemious.
Rọpò (rọ-ipọ), *v. n.* to take the room of another, supply the place of an absent person.
Rọra (—ara), *v. n.* to take care of, deal gently.
Rọ̀rọ, *s.* ram's mane.
Rọgbaká (—ọgba-ka), *v. a.* to surround, encircle, encompass.
Rọgbọkú, *v. n.* to lean with the elbow, recline.
Rù, *v. a.* to bear, carry, sustain, support; be poor or meagre, lose flesh, grow lean.
Rú, *v. n.* to spring (as a fountain), sprout (as a vegetable); flourish; stir up, mingle.
Ru, *v. n.* to rise, swell, boil over; break out, be exposed; be moved with grief.
Rubutu (*Haussa*), *s.* writing.
Rubọ (ru-ẹbọ), *v. n.* to make sacrifice.
Rún, *v. n.* to break in pieces, or chips; masticate.—O rún wommom, "It breaks in pieces."
Run, *v. a.* to consume, extirpate, destroy, annihilate.
Run, *v. n.* to be straight, or direct.
Rùn, *v. a.* to chew a stick. *v. n.* to send forth a savour, stink.
Runlẹ (run-illẹ), *v. a.* to break into a house by undermining the ground.
Rudu-rudu, *adj.* disordered, in great confusion.
Rufin (ru-ofin), *v. n.* to transgress, break the law.
Rúgudu, *adj.* small, short.
Ruke-rudò, *s.* tumult, uproar, confusion.

RŨLLU-RŨLLU, *s.* seditious person, one who disturbs the town.

RŨRŨ, *adv.* confusedly.

RÚWE (ru-ewe), *v. n.* to shoot forth leaves.

S.

SÃ, *s.* time.

SÁ, *v. a.* to expose in the sun to dry.

SÁ, *v. n.* to flee, run.

SÁ *followed by* DI, *v. n.* to seek protection.

SÁ, *adv.* (a particle prefixed to verbs to call immediate attention), now, see now.—Sá gbọ́ bi mo ti wí, "Now hear what I say."

SÁ, *conj.* for.—Yio sa ṣẹ, "For it shall come to pass."

SÀ, *v. a.* to make, aim at, point, apply medicine.

SÀ, *adv.* awhile, for a time.

SÀ *followed by* LAMI (ni-ami), *v. a.* to make a mark or make a sign upon.

. . . . . LỌJA, *v. a.* to slip from memory; forget.

. . . . . PAMỌ, *v. n.* to hide, conceal oneself.

SABBA (sùn-abba), *v. n.* to incubate, set on eggs; hide away.

SA-DI, *v. n.* to take refuge under the protection of another.

SAGADAGBA (sọ-agada-gbà), *v. n.* to become a pitched battle.

SAGATI (—aga-ti), *v. a.* to encamp against.

SAGUN (sa-ogun), *v. n.* to make charms or greegrees.

SAKANI, *s.* neighbourhood.

SAKASÁKA, *s.* hay, groundnut leaves dried, provender.

SAKUSA, *s.* black, long-tailed bird, said to be one of the morning songsters.

SA-KURÒ, *v. a.* to abandon, forsake, run away from.

SALỌ, *v. n.* to run away.

SALAHA, SALALA, *s.* a kind of napkin used by men. *See* IBANTẸ.

Salubatta, *s.* sandals.

Samisi, *v. a.* to put a mark on, distinguish.

Sán, *v. a.* to gird, tie round; split, crack. *v. n.* thunder.

Sã̀n, *adv.* aloud, straightforward, directly, vividly.—Manamana ọ̀ sã̀n, "It lightens vividly."

San, *adj.* better.

San, *v. a.* to pay, reward, benefit.—Olori li ori isan ki isan akàn loke òde, "(The good genius of the) head prospers the owner of the head, and not the crab on the bank of the river." A fortunate spirit is supposed to reside in each man's brain:—The crab is used to represent one who has no connection with or claim on another. The proverb therefore signifies that each man has an exclusive right to the products of his own forethought and industry.

San *followed by* Tẹllẹ, *v. n.* to advance money, pay beforehand.

Sandiẹ, Sanju, *adj.* a little better.

Sanra (san-ara), *v. a.* to be healthy or well looking.

Sansan, *adv.* in small slips (*qualifying v.* Bẹ, to split).

Sányan, *s.* raw silk, coarse woven silk, silk cloth.

Sa-pa-mọ́, *v. n.* to hide, abscond.

Sapara, Sapadi, *v. n.* to be barren (applied only to land).

Sapẹ̀rẹ̀, *v. n.* to make a sign, give direction, token, or mark, make a figure.

Saraha, *s.* alms, charitable gift. (As used by the Mahommedans these gifts are very much akin to actual sacrifice. Ọrẹ̀-ã̀nu, meaning unequivocally "alms," has been therefore employed in translation).—Saraha babba ẹbọ, "Saraha is the father of sacrifice."

Sáre, Súre (sa-ire), *v. n.* to run.

Sarè, *s.* square inclosed by buildings.

Sarepẹgbẹ, *s.* the messenger of a company.

Sàri, *s.* the early meal of the Mahommedans before daybreak during their fast-days.—Babba dide ki o mú sàri jẹ, "Father, rise, that you may eat sàri."

Sata, Kusata, *s.* household, group of buildings under the inspection of a headman.

`Sase (se-ase), *v. n.* to make a feast.

Sawo-o, *int.* behold! lo!

Sagbaraka, *v. a.* to fortify with a wooden fence.

Sé, *v. n.* to be shut, close, be barren; miss a mark or one's aim.

Sé *followed by* Mọ́, *v. a.* to enclose, block up.

Sè, *v. a.* to cook, dress and prepare victuals, to dye cloth or leather.

Sebọ (se-ibọ́), *v. a.* to wax gross, to overpower with fat.

Segiri (sẹ-ẹgiri), *v. n.* to be chilly.

Sépọn, *v. n.* to be barren or unfruitful.

Sese, *s.* a kind of bean.

Sí, *v. n.* to be, exist.—Iyá kò si mọ́, babba kò si mọ́ ta ni yio sẹ itọjú mi, "(My) mother is no more; (my) father is no more; who shall take care of me?"

Sí, *prep.* against, to, at, into, used always with a verb of motion towards.—Emi nlọ si ille wa, "I am going to our house."—Ogun taffà si wa, "The enemy shot arrows against us."

Sì, Sìn, *conj.* and, also, likewise.

Sii, *adv.* awhile, for some time.—Ọ pẹ sii, "He stopt awhile."

Sian, Siọn, Suwa, *adj.* good, fair, pleasant, well.

Sibẹ (sì-ibè), *adv.* still, yet.

Sihà, *prep.* toward, on the side of.

Sillẹ (si-illẹ), *adv.* down to the ground.

Siksik, *s.* hiccough.

Simi, *v. n.* to rest, pause; hush. *interj.* hush!

Sin, *adv.* before, first in point of time.—O tète dé sin mi, "He came before me."

Sín, *v. a.* to string, fill on a string as beads or cowries. *v. n.* to sneeze.

Sìn, *v. a.* to accompany, lead on the way; demand debt due; lord over, domineer; serve a superior, worship,

adore; cease, prevent from doing; keep domestic animals, raise cattle.

Sin *followed by* Jẹ, *v. a.* to imitate, mock.

Sinhu, Sinwin, *v. n.* to be silly, be deranged.

Sinika, *s.* a white metal sold on the coast.

Sinisini (sin-enia), *s.* tyrant, lord.

Sínọ, *prep.* into, among.

Sin-sin, *adv.* closely (*qualifying v.* pamọ, to hide, conceal.)

Sipa (si-ipa), *prep.* in the track of.

Sisìn, *s.* that which is to be served, worshipped, or taken care of.

Sisọ, *s.* that which is to be thrown, cast away; word to be spoken.

Siwaju (si-iwaju), *adv.* more, forward.—Siwa sẹhin, "Forwards and backwards."

So, *v. a.* to tie, hang, suspend. *v. n.* to bear fruit.

So *followed by* Mọ, *v. a.* to tie or hang upon.

Só, *v. n.* to break wind.

Sòbia, *s.* the guinea worm, which causes a painful swelling.

Sofin (sọ-ofin), *v. a.* to prohibit.

Sokè (si-oke), *adv.* to the top, on top.

Sopanpá (so-ipanpa), *s.* to agree mutually in valuing goods for the market.

So-rọ̀, *v. n.* to hang so as to swing, suspend.

Sẹ́, *v. a.* to strain; deny, negative.

Sẹ́, (*adv.* denoting earnestness in putting one's resolution to practice), now, at any rate, at any hazard, surely, now, indeed, truly.

Sẹ̀, *v. n.* to drop like dew; put a question to a stranger, make inquiry; quake as the earth.

Sọ, *v. n.* to speak, talk, tell, pronounce; shoot out of the stem, join, mend, patch.

Sọ *followed by* Asọdọ̀n, *v. a.* to exaggerate.

. . . . . Awíye, *v. a.* to prove, make certain.

. . . . . Di, *v. a.* to turn to, reduce to.

Sọ *followed by* Dahoro (di-ahoro), *v. a.* to desolate, turn to ruins.

. . . . . Dassan (—assan), *v. a.* to annihilate.

. . . . . Di-ranhun-ranhun, *v. a.* to perplex.

. . . . . Nọ̀, *v. a.* to lose, throw away.

. . . . . Lilì *or* Didì, *v. n.* to play a game.

. . . . . Lofin (ni-ofin), *v. a.* to charge, command, prohibit.

. . . . . Lọjọ̀ (ni-ọjọ) *v. a.* to lodge, assign to a place.

. . . . . Tẹllẹ (tẹ-illẹ), *v. a.* to foretell, prognosticate.

Sọ̀, *v. n.* to descend ; put a load down from the head.

Sọ, *v. a.* to heave, throw, cast at, turn, make to come. — Ohun ti asọ siwajú li ãbá, ohun ti asì gbìn, li ãwà; nigbati akò sọ siwaju, ti akò gbìn sillẹ ki li ãobà, "A thing thrown forward will surely be overtaken, a thing planted in the ground will be there to be dug up ; but if nothing has been thrown forward, what shall be overtaken ? and if nothing has been planted, what shall be dug up ?"

Sọ̀, *v. n.* to quarrel, scold, complain.

Sọdi (sọ-idi), *v. a.* to explain, prove, declare.

Sọffa, *v. n.* to pawn, pledge.

Sọllẹ (sọ-illẹ), *v. a.* to place or lay the foundation.

Sọmidọlọttọ, *s.* the solitary yellow monkey (also called Oloyo).

Sọn, *v. a.* to broil by placing immediately on the fire.

Sọ́n, *v. a.* to shove, move.

Sọnmọ, *v. n.* to move close to.

Sọ̀n, *v. a.* to accuse, sue; aim at.

Sọnasi, Sunasi (sọn-ina-si), *s.* irritation, excitement.— Nwọn nṣe sọnasi si mi, "They are rousing an excitement against me."

Sọnidi (sọ-enia-di), *v. n.* to make or constitute.

Sọnọ̀, *v. n.* to lose, be lost.

Sọnkì, Sunkì, *v. a.* to shrink, contract, shrivel, shun.

Sọkalle, *v. n.* to descend, come down, go down, disembark.

Sọkun, Sọnkun, *v. n.* to cry, weep, bewail.—Ẹlẹkún sọnkun ọ bá ti rẹ̀ lọ àrokan ibá sọkún kò dakẹ́, "A weeper (who comes to condole with her friend) weeps and goes her way; but one who dwells on painful recollections weeps and never ceases."

Sòrọ, *v. n.* to hold conversation, talk, speak.

Sọrọ-jẹjẹ (sọ-ọrọ), *v. n.* to whisper.

Sọrọlẹhìn (sọ-ọrọ-ni-ẹhin), *v. a.* to backbite, calumniate in one's absence.

Sọrọ-werewere, *v. a.* to chatter, talk without much meaning.

Sọtẹlle (sọ-tẹ-illẹ), *v. a.* to tell beforehand, foretell, prophesy.

Sú, *v. a.* to sow, retail oil or liquor; take a thing out of the socket, stand, or handle; tire, weary; walk lame from pain of the foot; sow, gild.—Nwọn fi omi wurà sú u, "It is gilded, (*lit.* washed with gold water)."

Sú, *v. n.* to break forth (as any eruption on the skin), to appear in numbers on the surface.

Sù, *v. n.* to fail of making an impression from the blunt edge of the instrument; fail in cutting or wounding.

Suà, *adj.* universal, extensive, comprehending a very wide range.

Subọ, *v. a.* to gild; overlay with a thin coat of gold or silver.

Sufé (su-ofe), *v. a.* to whistle.

Sùn, *v. n.* to sleep; congeal as oil.

Sùn, Sọn, *v. a.* to sue, accuse, complain of.

Sun, *adv.* strangely, with surprise (*qualifying v.* Wò, to look at).—Aditi wo 'ni li ẹnnu sun, "The deaf look with surprise at the mouth (of the speaker)."

Sunmọ, Soṇmọ, *v. a.* to approach, draw near.—Nigbati mọ soṇmọ ille sà, awa pade, "When we drew near to the house we met (one another)."

Sunyẹ, *v. n.* to doze, take a short nap.

Sure, Sare (sa-ire), *v. n.* to run, make haste.

Sure (sọ-ire), *v. a.* to wish a blessing upon.

Sũrù, Suuru, *s.* patience, perseverance under vexation.

Suwọn, Suwa (san-ìwa), *adj.* good, well, nice.

Sùti, *s.* a contemptuous pouting of the lips.

Ṣ.

Ṣá, *v. a.* to cut, wound, snap (a gun).

Ṣa, *v. n.* to fade (as the colour of cloth).

Ṣà, *v. a.* to pick up one by one, choose.

Ṣá, *adv.* in any wise, at any rate, only, merely, but.—Babba ni kí aṣe e ṣá bi o ti wù ki ori, "My father said we must do it at any rate."

Ṣàffa-pupa, *s.* the red wattle tree; the colour yellow.

Ṣáffa, *s.* iron ring worn on the wrist by hunters.—Sáffá ni ike ọdẹ, "The ṣáffa is a hunter's ring."

Ṣafin *or* Ṣaba, *s.* chain worn on the wrist by hunters.

Ṣafojudi, *v. n.* to be saucy, insolent, impudent.

Ṣafọwọrá (ṣe-fi-ọwọ-ra), *v. a.* to steal, pilfer.

Ṣagalamaṣà (—agala-mọ-aṣa), *v. n.* to play tricks, be guilty of double dealing.

Ṣagbe, (ṣe-agbe), *v. a.* to beg, borrow.

Ṣagbe-ṣagbe, *s.* a beggar, borrower.

Ṣaho (—aho), *v. n.* to despise, contemn.

Ṣãjo (—ajò), *v. n.* to be anxious.

Ṣajú (—iwaju), *v. a.* to go before, precede.

Ṣa-jọ, Ṣa *followed by* Jọ, *v. a.* to gather together.

Ṣaï! *interj.* (a word of defiance).

Ṣáka, Ṣása, *adv.* clearly, entirely, thoroughly.—Ara mi dá ṣáka, "I am clear (of any harm or blame)."

Ṣaká, *s.* name of a kind of trousers.

Ṣakatá, *s.* fen, bog, morass, miry ground.—Ṣakatá ni idá

wọn wọn ni Bèse, "The morass is an obstruction to the people of the town of Bèse."

Ṣaki, *v. n.* to miss fire, fail, fail in cutting or wounding.

Ṣakiṣaki, *adv.* roughly, unevenly, in a confused manner, badly.—Nwọn ṣa a li ọgbẹ ṣakiṣaki, "They wounded him very badly."

Ṣakokò, *v. n.* to chance, happen seasonably, or in good time.

Ṣakoso (ṣe-ako-so), *v. n.* to have a hold of, have the reins, govern.

Ṣalabapadé (ṣe-ẹnni-ba-pade), *v. n.* to chance, *as above*.

Ṣalugà, *s.* title of Aje, the god of money.

Ṣán, *v. a.* to eat without sauce; daub, plaster; strike violently against any thing hard, cut down bushes.

Ṣàn, *v. n.* to flow or run (as a brook or river); be loose, not tight, compact or consistent.

Ṣan, *adv.* glisteringly, twinklingly (*qualifying v.* tàn).—Irawọ ntàn san loju ọrun, "The stars twinkle in the sky."

Ṣaná (ṣa-iná), *v. n.* to produce fire by striking flint and steel.

Ṣan-ṣàn-ṣan, *adv.* twinkling twinkling.

Ṣan *or* Ṣanṣan, *adv.* uprightly.—Ille na naro ṣan, "The house stands upright."—Omu ara rẹ̀ duro ṣanṣan, "He stands straight upright."

Ṣanfani (ṣe-anfani), *v. n.* to be advantageous, be profitable.

Ṣangó, *s.* the god of thunder and lightning.

Ṣaniyàn (ṣe-aniyan), *v. n.* to be anxious for others.

Ṣanku (ṣan-iku), *v. n.* to die in the prime of life or prematurely.

Ṣankuta (ṣan-okuta), *v. n.* to dash against a stone.

Ṣanlẹ (ṣan-illẹ), *v. a.* to dash on the ground.

Ṣanṣẹ, *v. n.* to strike one foot against another in walking.

Ṣãnu (ṣe-anu), *v. a.* to pity, be sorry for; be liberal.

Ṣánwọ (ṣan-ọwọ), *v. n.* to go empty-handed, swing the hand much in walking.

Ṣangbo (—igbo), *v. n.* to cut a forest for cultivation.
Ṣanpannà, *s.* cow-pox, small-pox.
Ṣápo, *s.* name of a tree used for making quivers.
Ṣápẹ (ṣa-apẹ́) *v. a.* to clap hands.
Ṣapẹrẹ (ṣe-apẹrẹ), *v. a.* to give direction, token, or sign.
Ṣapa-ṣapa, *adv.* not decently or neatly, roughly, abruptly.
Ṣapejure (ṣe-pè-jure), *v. n.* to give a direction.
Ṣarán (ṣe-arán), *v. n.* to speak unconnectedly (as an aged person from weakness of memory or loss of mental powers).
Ṣaroyé (ṣe-ro-ye), *v. n.* to dispute, quarrel, talk much, complain, argue, reason.
Ṣarẹ (ṣe-arẹ), *v. n.* to be older than.
Ṣata, Sata, *s.* mud, mire, morass.
Ṣatipó (ṣe-atipo), *v. n.* to remove from one country to another, sojourn.
Ṣàwada (— awada), *v. n.* to jest.
Ṣawo (—awo), *v. n.* to make a secret bargain, conspire, plot.
Ṣaworo, *s.* small brass bells with narrow openings.
Ṣawotan (ṣe-wo-tan), *v. a.* to heal, cure.
Ṣàṣa, *s.* scars made by the small-pox.—Ṣàṣa ṣe mi li oju, "I am pitted on the face with the small pox."
Ṣàṣa, *adv.* only a few, here and there, scantily.
Ṣaṣa, *s.* worn-out palm-broom, broom.
Ṣaṣabaku, *s.* coffee plant.
Ṣe, *v. a.* to do, act, cause, make, execute, manage.
Ṣe, *v. n.* to give way.—Ṣe fun mi, "Give me way."
Ṣe, *v. n.* to be, answer to.—Temi ni iṣe, "It is mine."
Ṣe *followed by* Iregun, *v. n.* to reprove an ungrateful person by reminding him of kindness done to him.
. . . . . Afojudi, *v. a.* to insult, affront, be saucy to.
. . . . . Lalejo, *v. a.* to entertain strangers.
. . . . . Lewa (ni-ewa), *v. a.* to adorn, beautify, decorate.

Ṣe *followed by* Loṣọ (ni-ọṣọ), *v. a.* to adorn, furnish.
. . . . . Nibuburu, *v. a.* to injure, hurt, evil entreat.
. . . . . Rubutu, *v. n.* to write.
. . . . . Sunasi, *v. n.* to provoke, urge to provocation, excite to anger.
. . . . . Tamahan, *v. n.* to think, consider.
Ṣebaìbaì, *v. n.* to grow dim, be dim.
Ṣebé, *s.* a black snake which emits saliva.
Ṣebi, *v. n.* to suppose.
Ṣeféfe, *v. n.* to brag, boast.
Ṣe-gafara, *v. a.* to excuse, have respect for.
Ṣegbé (ṣe-egbé), *v. n.* to be lost, perish.
Ṣegbedegbẹyọ̀ (—gbọ-ede-gbọ-ẹyọ), *v. n.* to act the part of an interpreter, interpret.
Ṣe-Irona, *v. n.* to go in search of.
Ṣeke (ṣe-eke), *v. n.* to tell a lie.
Ṣeni (—enia), *v. n.* to trouble or annoy.
Ṣèni (—eni), *v. n.* to give something over the purchase-money.
Ṣenewo (ṣe-na-owo), *s.* name of a bird (also called Kakawo).
Ṣeriju (—ri-oju), *v. n.* to serve as steward or trustworthy servant.
Ṣe-panṣagà, *v. a.* to prostitute.
Ṣe-paṣi-pàrọ, *v. n.* to barter, make exchange.
Ṣepè (ṣẹ-epe), *v. n.* to swear, take oath.
Ṣepé, *aux. v.* had it been.—Ibá ṣepé bẹhẹ li o ri, "Had it been so."
Ṣesin (ṣe-ẹsin), *v. n.* to ridicule, mock.
Ṣe-tán, *v. n.* to be ready, be completed.
Ṣetan, *adv.* after all.
Ṣeun (ṣe-ohun), *v. n.* to be kind, be benevolent.
Ṣẹ, *v. n.* to be fulfilled, come to pass; happen.
Ṣẹ́, *v. a.* to break a stick; break, conquer, subdue.
Ṣẹ́ *followed by* Keke, *v. a.* to reckon, number.

Ṣè *followed by* Loju, Lekánna, *v. a.* to wink at by way of hint, hint, beckon.

. . . . . Nifòn, *v. a.* to suit, rub, scratch the body of another to indulge him in pleasure.

. . . . . Nisé, *v. a.* to punish.

Ṣè, *v. a.* to commence, begin; sin, offend, commit a trespass, transgress.

Ṣè, *adv.* greatly, very much (*qualifying v.* Yò, to rejoice). —Gbogbo wa nyò ṣè, "We all greatly rejoice."

Ṣebo, Ṣebbo (ṣe-ebo), *v. a.* to sacrifice, propitiate.

Ṣedda, *s.* silk.

Ṣedda-Yoríyorí, *s.* white silk.

Ṣedda-Elefin (ni-efin), *s.* purple-shaded silk.

Ṣèffe (ṣe-effe), *v. n.* to jest, joke.

Ṣèggẹ, *s.* high grass bending over the road towards the dry season.—Ṣeggẹ kò mọ enni òbba, òjo kò mọ enni òwọ, "As the grass ṣèggẹ does not regard the king's messenger, so the rain does not respect great men."

Ṣegun (ṣe-ogun), *v. a.* (*lit.* to break war), to overcome, have the victory.

Ṣeïye (ṣe-eiye), *v. n.* to rebel against, revolt from.

Ṣeju (ṣe-oju), *v. n.* to wink the eye.

Ṣe-keke, *v. a.* to give account, reckon by tickets; cast lots.

Ṣekẹ-ṣekè, *s.* fetters.

Ṣèkere, *s.* calabash covered with cowries plaited in network, and used as a drum.

Ṣeketé, *s.* beer made from Indian corn.

Ṣèmbe, *adv.* (characterising a blaze of light). *See* Imunmuná.

Ṣeṇo, *v. n.* to miscarry.

Ṣenifinran, Etutupuye, *s.* a thorny shrub.

Ṣeri (ṣe-ori), *v. n.* to divert the course, take another direction.

Ṣẹ-Õrùn, *s.* the setting of the sun when it appears as a globe.

Ṣẹpoloihun (ṣẹ-pa-oni-ohun), *s.* name of a prickly shrub or tree.

Ṣẹtẹ (—ọtẹ), *v. n.* to subdue, conquer.

Ṣì, *v. a.* to miss, mistake, fail.

Ṣì *followed by* Fisi, *v. a.* to misplace.

. . . . . Nọ̀, *v. a.* to rinse, cleanse.

Ṣí, Ṣín, *v. a.* to open, expose to sight; remove, change place; be guilty; borrow, lend; run with precipitation.

Ṣí *followed by* Laiya, *v. n.* to discover the mind; alienate.

. . . . . Laje, *v. a.* to condemn.

. . . . . Níye, *v. a.* to remind.

. . . . . Ṣe, *v. a.* to do wrong, misbehave.

Ṣíbi, *s.* spoon.

Ṣĭbo, *s.* the pawpaw tree and fruit.

Ṣigbọ, Ṣigbọn, Ṣugbọn, *conj.* but, yet.

Ṣigidi, *adj.* moderately short and bulky.

Ṣìgidi, Ṣùgudu, *s.* earthenware image.

Ṣigun (ṣi-ogun), *v. n.* to set out for war.

Ṣigùn, *s.* the fig-nut plant.

Ṣiji (—iji), *v. a.* to shade, cast a shade, screen.

Ṣijibò (—iji-bo), *v. a.* to overshadow.

Ṣiju (—oju), *v. n.* to open the eye; be daring.

Ṣiju-wò, *v. a.* to look upon, behold.

Ṣi-kùn, *v. n.* to remain.

Ṣikkọ̀ (—ọkkọ), *v. n.* to get under weigh.

Ṣillẹkun (—illẹkun), *v. n.* to open a door, grant admittance.

Ṣimọran (ṣe-mọ-ọran), *v. a.* to consider; counsel.

Ṣĩn, *adv.* very firmly, piercingly.—Egún gún mi li ẹsẹ sĩn, "The thorn pierced my foot very deeply."

Ṣin, Ṣinṣin, *adv.* upright, firmly, steadily, fast, steadfastly.

Ṣinika, *s.* pewter; composition of silver.
Ṣinṣin-ọbbẹ̀, *s.* sweetmeat; palaver sauce.
Ṣìna, *v. n.* to err, miss the road, stray.
Ṣiò! *interj.* (a word expressing contempt).
Ṣipayá, *v. n.* to lay open, expose to view
Ṣìpẹ (ṣe-ìpẹ), *v. n.* to beg pardon for.
Ṣiré (—ire) *v. n.* to play.
Ṣiregun (—iregun), *v. n.* to rebuke or remind an ungrateful person of kindness done.
Sìro (—iro), *v. a.* to reckon, calculate.
Ṣiro, *s.* name of a bird.
Ṣiri, *s.* a single stock of guinea corn or rice with the grain in the ear.
Ṣisse (ṣi-ẹsse), *v. n.* to move the foot; make haste, or speed.
Ṣiṣe, *v. n.* to mistake; act wrongly; do amiss.
Ṣiṣe (ṣe-iṣe), *v. n.* to work, labour.
Ṣiṣeṣiṣe, *s.* workman, labourer.
Ṣiṣẽpa, *v. n.* to labour, do hard work.
Ṣiṣé (ṣe-iṣe), *v. n.* to suffer trouble, labour under some difficulty.
Ṣiṣinigun, *s.* a bird.
Ṣiṣoro, *adj.* difficult.
Ṣíṣu, *s.* the act of being darkened.
Ṣiwere (ṣe-were), *v. n.* to be silly, be a fool.
Ṣiwo! *interj.* (an expression of defiance).
Ṣiyemeji (ṣi-iyẹ-meji), *v. n.* to doubt, hesitate; (*lit.* to make two minds).—O nṣiyemeji, "You are doubting."
Ṣó, *v. a.* to be rough, passionate, peevish, sour.
Ṣò, *v. a.* to be slackened, or loosened.
Ṣó, *adv.* just a touch, a mere touch (*qualifying verbs* of touching, *or* dipping).—O fi bọ̀ ọ ṣo, "He just dipped it."
Ṣó, *v. n.* to look stern, surly, or harsh.
Ṣòfo (ṣe-ofo), *v. n.* to suffer loss of property.
Ṣofófo (—fo), *v. n.* to reveal secrets, tell tales.

Ṣogo (ṣe-ogo), *v. n.* to perform worthy actions; glory.
Ṣojoro, *v. n.* to cheat in play.
Ṣojukòkoro (—oju-kokoro), *v. n.* to covet, be covetous.
Ṣòkoto, *s.* trousers.
Ṣókoto, Kóto, *adj.* very narrow, confined space or room, as a room.—Ille ṣókoto, *or* Ille koto kìki ekàn, "A small confined room, consisting of (almost) nothing but pins;" (a riddle, meaning the mouth with its many teeth).
Ṣolõ, *s.* small brook or spring.
Ṣolori (ṣe-olori), *v. a.* to command, head.
Ṣonọ (ṣo-inọ), *v. n.* to be froward, surly, cross, passionate, peevish.
Ṣonṣo, *s.* a point; the highest point or tip of any thing.
Ṣore (ṣe-ore), *v. n.* to do good, act kindly.
Ṣoro, *verbal adj.* hard, difficult.
Ṣoro (—oro), *v. n.* to be furious, be severe, act from indignation or irritation.
Ṣoṣo, *adj.* only, single.—On nikan ṣoṣo li o mbẹ ni ille, "He is the only one in the house."
Ṣòwo (—owo), *v. n.* to trade.
Ṣọ́, *v. a.* to guard, watch.
Ṣòffọ (—ọffọ), *v. n.* to mourn for the dead.
Ṣoffọn-dĩn̄, *s.* name of an herb used for sauce.
Ṣohọmbia, Ṣorọmbia, *s.* pair of boots.
Ṣokan (—ọkan), *v. n.* to be one, unite, agree.
Ṣọ́n̄, *v. a.* to take by small quantities, little at a time.
Ṣọ̄n̄, *adv.* precipitately, with a plunge (*qualifying v.* Wọ̀, to enter).—Ọ wọ̀ inọ́ rẹ̀ ṣọ̄n̄, "It plunged into it altogether."
Ṣọ̀n̄, *adv.* coolly, calmly.—O wò mi ṣọ̀n̄, "He looks upon me calmly."
Ṣorẹ́ (—ọrẹ), *v. n.* to associate, be friends.
Ṣọṣọ́ (—ọṣọ), *v. n.* to adorn oneself.
Ṣòttẹ (—ọttẹ), *v. n.* to rebel, revolt.
Ṣọwọ, *v. a.* to hand over; send over.
Ṣọwọn, *v. n.* to be rare, scarce, dear.

Ṣù, *v. n.* to make into balls, knead.

Ṣù, *v. n.* to gather together in a great multitude (as locusts or grasshoppers).

Ṣú, *v. n.* to gather blackness as rainy clouds, darken.

Ṣú, *v. a.* to speak, hold a speech; intrust.

Ṣu, *v. n.* to evacuate, throw out.

Ṣu *followed by* Lohùn (ni-ohun), *v. a.* to censure severely, vituperate.

. . . . . Si, *v. a.* to answer; be concerned about, notice.

Ṣù-bo, *v. a.* to come upon in a crowd.

Ṣubu (ṣe-ibu), *v. n.* to fall down.

Ṣugbọn, *conj.* but, yet.

Ṣùgu'du, Ṣigidi, *s.* image for worship made of clay.

Ṣu-jọ, *v. n.* to come together in a dense crowd.

Ṣukú, *s.* a kind of basket.

Ṣukurá, *s.* a name of the partridge. (*See* Aparò.)

Ṣu-mó, *v. a.* to come upon in a crowd.

Ṣunọ́ (ṣu-inọ), *v. a.* to be suffering from diarrhœa.

Ṣupo (—ipò), *v. n.* to marry a widow.

Ṣùru, *adj.* small (applied to heaps).—Ebé ṣuru, "A small hillock."

Ṣùru, *adj.* large (applied to the tail of a peacock, cock, turkey, or a bunch of any thing).

Ṣuṣu, *adv.* to a great degree, greatly, utterly, (*qualifying v.* Run, to destroy).—Inọ́ ru mi ṣuṣu, "My passion was greatly excited."—Nwọn run illu na ṣuṣu, "They utterly destroyed the town."

T.

Ta, *inter. pron.* Who?—Ta ni nṣe bẹhe? "Who is doing so?"

Ta, *v. a.* to kick; burn smartly (as pepper); shoot at; sting; open a boil; spill, shed; shine upon.

Ta *followed by* Iré, *v. a.* to imprecate evil upon.

. . . . . Laiya (ni-aìya), *v. a.* to strike the breast, oppose, be contrary to.—Afẹ́fẹ ta ọkkọ

laìya, "The wind was contrary to the ship."

Ta *followed by* Ọrẹ, *v. a.* to give a present.

Ta, *v. n.* to produce (as yams or any vegetable from the root); sound aloud (as a cry); shoot out lengthwise; pass from one place to another.—Ta atare atayọ, "He is always roving here and there."—Igbe ta, "A cry was raised."

Tà, *v. a.* to sell, expose for sale; fine.

Tabbà, *s.* tobacco.

Tabbí, *conj.* neither, nor, or, whether.—Tabbí iwọ kò ngbọ? "Do you not hear?" (an expression used in conversation to call attention.)

Tabbí! *interj.* what else? what more? indeed!

Tabili, *s.* (*Eng.*) table.

Tafà (ta-ọffa), *v. a.* to shoot arrows.

Tafà-tafà, *s.* archer, bowman.

Tagbokun (ta-igba-okun), *v. n.* to spread or make sail.

Tagbọngbọ̀n, *v. n.* to stagger.

Taïtaï, Tai, *adv.* indifferently, insolently, with no earnestness.

Tàjẹ (ta-ẹjjẹ), *v. n.* to shed blood.

Ta-jí, *v. n.* to awake, start on a sudden from sleep; awake suddenly (as from dozing).

Taju (—oju), *v. n.* to be in haste, be too anxious, be in a hurry.

Takaradá, *s.* (*Haussa*) book, paper.

Ta-kété, *v. n.* to stand aloof or at a distance from.

Ta-kóko, *v. a.* to knot.

Takùn (—okun), *v. n.* to suspend a rope.

Takọtabo (ti-akọ-ti-abo), *s.* a pair of animals, male and female.

Talakà, *s.* a poor indigent person.

Tallà (to-àlla), *s.* white muslin, bleached calico.

Tàlubọ, *s.* young unripe fruit (especially of the Shea tree).

Tampa, *s.* the side bone next the rib.

TÀN, *v. a. and n.* to light a lamp or torch, shine; entice, deceive, decoy; spread, scatter.

TÁN, *v. n.* to be done, cease, be at an end.

TAN, *v. n.* to be related to.—Emi kò bá iwọ tan, emi kò bá iwọ rè, "I am neither related to, nor in friendship with you."

TANGALÁ, *s.* name of a bird.

TANGIRÌ, TAGIRÌ, *s.* a running plant, whose fruit is used in tanning hides.

TANI? *inter. pron.* who? whom?

TAN-JẸ, *v. a.* to deceive, entice.

TANJU (tan-oju), *v. a.* to look sternly at.

TÀNTAN, *adv.* violently (*qualifying v.* NÀ, to stretch).—Emi na ẹsẹ mi tàntan, "I stretched my legs to their full extent."

TANTASI, *s.* yam not pulled up, but left to grow and bear in the same hole.

TAPÁ (ta-ipá), *v. a.* to kick.

TAPẸ́ (—ipẹ́), *v. n.* to appear (as the ear of Indian corn on the stalk).

TARA (—ara), *v. n.* to be hasty, be too anxiously concerned.

TÃRÁ, *s.* gravel clay, used in giving solidity to mud floors.

TÀRA, *adv.* straightforward.

TARI (ta-ori), *v. a.* to push violently or headlong.

TASE (—ase), *v. n.* to fail, miss the mark, miss one another.

TAṢẸ (—aṣẹ), *v. n.* to imprecate evil upon, curse.

TAṢỌ (—aṣọ), *v. a.* to arrange (the woof on pins from the reels).

TASSÀ, *s.* pan, pewter plate.

TASSẸ (—ẹsẹ), *v. a.* to kick, kick with the foot.

TAYO, TAWO (—ayò), *v. n.* to play the game called the warry.

TÉ, *adv.* on the very top (*qualifying verbs signifying* to

put or rest upon).—Ẹiyẹ bà lé orí iggi té, "The bird sits right on the top of the tree."

Tè, *v. a.* to worship, adore; rear; indulge, fondle, respect.—Òrisa ti akékẹ ti kò gb'iké, òrisa tí atéte tí kò gbitè, ojú popo ni igbé, "The god who would not be pleased, when they tried to please it, the god who would not be propitiated, when they tried to propitiate it, must take up his abode in the highway."

Teatre, *s.* (*Gr.*) theatre.

Tẽde, *s.* a kind of parrot very destructive to Indian corn.

Tèfe-tefe, *adv.* the whole, entirely.

Teju, Tọju (tọ-oju), *v. a.* to take care of, mind, have the oversight of.

Temi (ti-emi), *pron.* of me, mine.

Tète, *adv.* soon, quickly, first, in the first place.—Isẹ́ tèmi ni ki atète kọse, "My work is to be done first."

Tete, *adv.* fast, with a quick pace.—Ọmmọde nsure tete li ojú opópo, "The child is running fast on the highway."

Tete, *s.* leg (of a goat or other inferior animal); kick from such an animal: (that of a man or a horse is called Ipá).—Ewurẹ yán mi ni tete, "A goat kicked me."

Tẹ́, *adj. and v. n.* to come to disgrace; be level, be flat; be tasteless, be insipid.

Tẹ́, *v. a.* to beat, outdo; lay, place gently on.

Tẹ́ *followed by* Lọrọn (ni-ọrọn), *v. a.* to make level; be satisfied with, satisfy.

Tẹ̀ *v. a.* to trample, tread; bend; castrate.

Tẹ̀ *followed by* Balle (ba-illẹ), *v. a.* to bend down.

. . . . . Idó, Tẹdo, *v. n.* to encamp; form an establishment.

. . . . . Lẹssẹ (ẹssẹ), *v. a.* to inform privately, give a hint.

Tè *followed by* Mọlle (mọ-illẹ), *v. a.* to trample under foot, tread upon.

. . . . . Na, *adv.* already.—Iwọ tẹ̀ dé na, "Are you come already?"

. . . . . Rì, *v. a.* to suppress, put under, hide.

Tebere, *v. a.* to make level, make low.

Tẹgun, *v. n.* to set in battle array, lay wait.

Tẹhinbọrun, *s.* name of a tree.

Tẹhinghẹṣa, *s.* crust.

Tẹju (tẹ-oju), *v. a.* to be flat, level.

Tẹjumọ́ (—mọ), *v. a.* to fasten the eye upon, look earnestly, attend to.

Tẹlé, *v. a.* to follow.—Maṣe ṣajú, ṣugbọn tẹlé wọn, "Do not go before, but follow them."

Tẹlle (tẹ-illẹ), *v. n.* to tread on the ground; *adv.* beforehand, previously.—Awa ti mọ̀ tẹlle, pe bẹhẹ ni yio rí, "We knew beforehand that so it would be."

Tẹnnumọ́ (tẹ-ennu-mọ), *v. a.* to affirm.

Tẹntẹrẹ, *s.* name of a carnivorous bird.

Tẹnyin (ti-ẹnyin), *poss. pron.* yours.

Tẹriba (tẹ-ori-ba), *v. n.* to stoop, bow the head to the ground.

Tẹrútẹrú (ta-ẹru), *s.* slave-dealer, seller of slaves.

Tẹtẹ, *s.* game of chance.

Tètẹ, *s.* herb.

Tẹtẹ-Egun, *s.* a species of cane (used as cough-medicine).

Tẹtẹrẹ́, *adv.* carelessly.—Aki imu ibọn tẹtẹrẹ́, "A gun is not to be held carelessly."

Tẹtú, *s.* executioner.

Tẹwọgbà (tẹ-ọwọ-gba), *adj.* acceptable, approved, received. *v. a.* to take in hand.

Tí, *v. a.* to thump, strike with a heavy substance; fade, lose colour.

Tí, *rel. pron.* who, whom, which, the one which.—Ọkọnri tí mo wi ti padà dé, "The man whom I mentioned has returned."

Tí, *conj.* yet.—Emi kò ti ilọ, "I do not go yet."

Tì, *v. a.* to prop, support, cast, push, shine; fasten, lock, —Tì illẹkùn ki o tó jade, "Lock the door before you go out."—Mà ṣe tì ommodé ṣubú, "Do not push the child down (*lit.* to fall)."

Tì *followed by* Ṣaju, *v. a.* to put forward, place before.

Tì, *prep.* against, at, to, with, by, near.—Ma ṣe duro tì mi, "Do not stand by me."

Tì, *adv.* not; (denoting failure, inability).—Babba kọ ille tì, "My father is not able to finish the house, *or* fails in building."

Tì, *adv.* heavily, vehemently, with great force.—Õrùn na bi lù mi tì, "The smell overpowers me."

Ti, *aux. v.* have, have been. *v. n.* to gnaw.—Awa ti lọ, "We have gone."—Eyi ti parí, "This has been accomplished."

Ti, *prep. sign of the possessive case*, of, belonging to.—Ille ti 'wa wó, "Our house fell."—Iwe ti emi kọ́ 'yi, "This is not my book."

Ti, *prep.* from.—Bi iwọ ti ti ibẹ̀ de nĩ, "You have just come from the place."

Ti, *adv.* how?—Eyi ti rí? "How is this?"

Tia, Tira, *s.* Mahommedan charm; book, letter.

Tian, Tiantian, *adj.* distant, long.—Oniyè ni iranti ọjọ tian tian, "Long as the time is, it is within the compass of memory (*lit.* has number in remembrance)."

Tian-tian, *adv.* abundantly, profusely, plentifully (*qualifying v.* fo, to fly).—Ẹiyẹ fò soke tiantian, "The bird flew up to a very great height."

Tiantian, *s.* bird so called from its cry.

Tibayi, *dem. pron.* the one yonder.

Tiju (ti-oju), *v. n.* to blush, be ashamed.

Tikararẹ (ti-ika-ara-rẹ), *reflect. pron.* thyself, belonging to thyself.

Tikararè, *reflect. pron.* himself, belonging to himself.

Tìkọ, *adv.* heavily, unwillingly, reluctantly.

Tillẹ, *conj.* even, though, although.—Bi awa kò tillẹ lọ ki ni yio ṣe wa, "Though we should not go, what could he do to us?"

Tímọ-timọ, *adv.* closely, adhesively.

Tìmtim, *s.* pillow, cushion.

Tinabò (tẹ-ina-bò), *v. a.* to kindle, set on fire.

Tinọ́, Tinọ́tinọ́ (ti-inọ́), *adv.* with the heart, from the heart, heartily. *prep.* within.

Tiri, *v. n.* to stoop, to look downwards.

Tiri-si, *prep.* once against, opposite to.

Tirinmọllẹ (ti-irin-mọ-illẹ), *v. n.* to stand firm.

Tiro (ti-iro), *v. n.* to stand on tiptoe, so as to reach a high object.

Tìrotiro, *adv.* with consideration, advisedly.

Tiṣáju (ti-iṣajú), *adj.* foremost, former. *v. a.* to put forward or foremost.

Titani? *pron.* whose?

Titè, *s. and adj.* that which is to be trampled upon or castrated; trampled, castrated.

Títi, *conj.* until, till. *adv.* continually, ever.

Tìti, *adv.* tremulously, (*qualifying verbs of* shaking *or* quaking of the earth).—Illẹ mì tìti, "The earth quaked violently."

Títi-lai, *adv.* until ever; never.

Tìtọ, *adj.* straight, direct. *s.* that which is to be straightened.

Titọn, Tittọn, *adj.* young, fresh, new.

Tiwa, Tàwa, *poss. pron.* ours.

Tiwọn, *poss. pron.* theirs.

Tiwọnwọ̃n, *s.* wart; name of a bird.

Tó, Tóto, Totohũn, *adv.* never; (emphatical, used only when a transgressor promises amendment).—Totohũn emi kò ṣe bẹhẹ mọ́, "Never! never will I do so again."

Tó, *v. n.* to be enough, be sufficient, be capacious, reach at.

Tó, *adv.* (expressing the manner or sound of dropping).—Omi nkan tó, tó, tó, "The water goes drop, drop, drop."

Tò, *v. n.* to stand in a line, muster, place in rows; be restored (as a broken limb).

Tõ, *adv.* well (expressive of satisfaction, used mostly by Mahommedans).

Tobẹhè, *adv.* to such a degree, insomuch, in such wise.

Tobi, *adj. and v. n.* to be big, great, supreme.

Tobijù, *adj. and v. n.* to be bigger than, larger than.

Tobijulọ, *adj.* biggest, largest.

Tobí, *s.* napkin, wrapper.

Tobi-Inọwọ́, *s.* towel.

Togbé, *v. n.* to slumber, doze.

Tõgbo, *s.* name of a forest bird.

Tolótolo, *s.* turkey.

Tojubọ̀, *v. n.* to plunge the eye into, look into, view.

Tónitóni, *adv.* cleanly.

Tonítoni, Téniteni, *conj.* until now.

Tóntoro, *adj.* (*used respecting liquids*); a very little, a very small drop.—Bù omi tóntoro si ọbbè, "Pour a small drop of water into the sauce."

Tóri (to-ori), *v. n.* to fall to one's share.

Tóri-Oju, *v. n.* to satisfy, satiate.

Tòro, *s.* name of a kind of rat, noted for fatness; kind of country coat, used as an upper garment.

Tòro, *v. n.* to settle (as dirty water); be still, be at rest, be at peace, be tranquil.—Illẹ tòro, *or* Aiye tòro, "The country is at peace."

To-sí, *s.* neighbourhood, nearness, proximity.

Tóto, *adv.* clearly, serenely.

Tóto! Totoiiũn! *adv.* a word of humiliation before the gods or a superior power, denoting submission and repentance, and a promise never to do so more.

Toto, *adv.* (*qualifying* Fè, to distort the face), very.—Gbogbo wọn fẹ̀ oju toto, "They all distort their faces;" a phrase describing the expression of coun-

tenance assumed by those who have a laborious task imposed upon them. *See* FÈ.

TÕTÓ (ti-oti-tọ), *adv.* of a truth, in truth, truly.

TOYE (to-iye), *v. n.* to be of equal value. *adj.* meritorious.

TOYETOYE (ti-oye), *adj.* with observation, considerately, discreetly.

TỌ́, *v. a.* to correct, bring up, educate; direct; straighten; annoy, trouble; touch; enrage.

TỌ́, *adj. and v. n.* to be straight, right, true; be long; be durable; split into small slips (as straw for hats or bonnets).

TỌ́ *followed by* ẸJỌ, *v. a.* to settle, trace a matter.

. . . . . WO, *v. a.* to taste.

TỌ̀, *v. n.* to make water.

TỌ̀, *v. a.* to follow, go to, resort to.

TỌHỌ, *adv.* expression of praise to a younger person.—O ṣeun tọhọ, "Well done, lad."

TỌJÚ, TẸJÚ (to-oju), *v. a.* to take care of, watch, see after.

TỌKKANTỌKKAN (ti-ọkkan), *adv.* with the soul, heartily.

TỌKKỌ, (tọ-ọkkọ), *v. a.* to steer, guide a ship, canoe, or boat.

TỌ́N, *adv.* again, once more (used in composition to express repetition).

TỌ́N *followed by* GBÉ, *v. a.* to take again, resume.

. . . . . KÀ, *v. a.* to count again, repeat.

. . . . . MÚ, *v. a.* to hold again.

. . . . . SỌ, WÍ, *v. a.* to say over again.

. . . . . WÒ, *v. a.* to look again, review.

TỌ̀NNA (tọ-onna), *v. n.* to take the lead, go on the road; follow, trace the path.

TỌPA, TỌPASSẸ (tọ-ipa), *v. a.* to trace, follow a track or footstep.

TỌRẸ (ta-ọre), *v.* *See* FI *followed by* TỌRẸ.

TỌRỌ, *v. a.* to borrow, beg of, petition, ask a loan.

TỌRUN (ti-ọrun), *adj.* of or from heaven, heavenly.

TỌSSÈ, *v. a.* to trace out.

TỌ̀TTỌ, *adj.* whole, complete.

Tọ̀wọ́tọ̀wọ́ (ti-ọ̀wọ́), *adv.* with respect, reverently.

Tú, *v. a. and n.* to loose, loosen, untie; pour out; break (as a boil); gush; break up (as a market or congregation); scatter; unfold.

Tú *followed by* Ká, *v. a.* to scatter, disperse.

. . . . . `Ọ̀fọ́, *v. a.* to bring tidings of a deceased person; tell mournful news.

Tu, *v. a.* to spit; throw out; pluck up; fail.

Tu *followed by* Laṣọ (ni-aṣọ), *v. a.* to strip off cloth.

. . . . . Nihorihò, *v. a.* to strip naked.

Tù, *v. n.* to cease from paining; navigate; make easy, propitiate, reconcile; collect, gather together.

Tù *followed by* Lara (ni-ara), *v. a.* to refresh, enliven.

. . . . . Loju (—oju), *v. a.* to tame, reconcile.

. . . . . Niṇọ (—ino), *v. a.* to pacify, appease.

Túba, *v. a.* and *n.* to surrender, repent.

Tubọ̀, *v. a.* to attempt, try once more.—Tubọ̀ ṣe diẹ si i, "Try to do a little more to it."

Túbu, *s.* prison, gaol.

Túju-ka (tu-oju-ka), *v. n.* to be cheerful.

Tuka, Tukakiri, *v. n.* to scatter about.

Tukkọ̀ (tu-ọkkọ́), *v. a.* to navigate a vessel.

Tũkú, *s.* wild hog.

Tulàssin, *s.* misfortune, evil.

Tumọ̀, *v. n.* to disclose a secret bargain; baffle a secret plot.

Tupũ, *v. n.* to run with precipitation.

Turari (*Haussa*) (called in *Arabic* Tibi), *s.* aromatic drug; any sweet-scented thing.

Tutọ́ (tu-itọ́), *v. n.* to spit, emit spittle of one's own accord.

Tuttu, *adv.* very light, not heavy (*applied to* Fẹrẹ̀, light); gloomily, sadly.—Iggi yi fẹrẹ̀ tuttu, "This wood is very light."

Túru, *adv.* entirely.—Ogun fọ́ wọn túru, "War dispersed them entirely."

Tutù, *adj.* green; raw, wet, damp, cold; cool; meek, quiet; fresh (opposed to salt).

U.

U, *pers. pron. 3d pers. sing. objec. case,* him, her, it (*used euphonically after verbs commencing with the vowel* u. *See* Ọ).—Ọkkọ̀ mi tobi, emi kò le itù u, "My canoe is large; I am unable to navigate it."

W.

Wá, *v. a.* to seek for, search; divide, share.

Wá *followed by* Idi, Wadi, *v. a.* to make close examination.

. . . . . Kiri, *v. a.* to seek about, search for.

Wà, *v. n.* to be, exist; dig; pull a boat.

Wà *followed by* Laiyà, *v. a.* to strengthen, encourage, embolden.

Wa, 'Wa, *pron. contr. from* Awa; us.

Wa, *v. n.* to come, move towards; shake, tremble.

Wadí (wa-idi), *v. n.* to examine into, scrutinize.

Wàduwadu, *adv.* hurriedly, taking no time.

Wága, *s.* a parcel of Kánhun (rock salt); soda.

Wagí, *s.* butter.

Wagun (wa-ogun), *v. n.* to set in battle array.

Wahallà, *s.* trouble, affliction.

Waharì, *s.* female slave taken for a wife.

Waí *or* Wayí, *adv.* now, at this time.

Wain (*Eng.*), *s.* wine.

Wajì, *s.* blue dye, blue stain from dyed cloth.

Wajú, Iwaju, *s.* face, front, forehead.

Wajọ́, *v. a.* to settle a matter, search into a matter avenge.

Wakasi, Wàrakasi, *s.* sour milk, cream, cheese.

Wakatí, *s.* time, hour, period of time.

Walã̀, *s.* a board used for writing on by the Mahommedans.

Wọhin (wọ-ẹhin), *v. n.* to be crooked on the back, have a hunch back.

Wallami, *s.* oar, paddle.

Wallẹ̀ (wa-illẹ̀), *v. n.* to be sober, recover oneself (as from drunkenness).—Oju rẹ wallẹ wai, "You are now sober."

Wallẹ̀, *v. a.* to dig the ground.

Wanran-wanran, *adv.* foolishly, irregularly.

Wápa, Wárapa, *s.* epilepsy.

Wapakan (wo-apa-kan), *v. n.* to blink, look sidelong.

Wàra, *s.* cream, cheese.

Wara-`Ojo, *s.* shower.

Wári, Hári, *v. a.* to share, divide; do homage to a king, worship.

Wa-rìri, *v. n.* to tremble greatly.

Waroṇkì (wà-ọroṇ-kì), *v. n.* to stiffen the neck.—Agidi enia ni iwaroṇ kì le kakaraka, "A haughty person stiffens his neck."

Wáwa, Háha, *s.* the leaf of Indian or Guinea corn.

Wawọ́ (wa-ọwọ), *v. n.* to cease raining, cease, abate.

Wayí, Waí, *adv.* now, at this time.

Wayá-`Ija, *v. n.* to come to a close contest; struggle.

Wé, *v. n.* to twist, curl; wean a child.

Wé *followed by* Pọ̀, *v. n.* to twist or curl round.

Wele, *adv.* lively, with lively motion (expressive of the motion of leaves and grass at a gentle breeze).—Afẹfẹ ṣe oko wele, "The wind makes the grass rustle."

Wère, *adj.* silly, foolish.

Wére, *adv.* with a quick lively motion.

Wérewére, *adv.* nimbly, quickly.

Wèrepe, Wèpe, *s.* running plant like a bean, bearing a hairy pod which stings the hand when touched.

Wẹ́, *adj. and v. n.* to be fine (applied to grains or fibre).—Owú, ti mọ rà ọ wẹ́, "The cotton which I purchased is fine."

Wẹ́, *v. n.* to sport (as wife and husband).

WÉ, *v. a.* to crush grain (either by mills or by mastication); to grind, masticate, smash.—O le bi oju ẹja ti ehín kò le iwẹ́, "It is as hard as the eye of a (smoked) fish, which the teeth cannot break."

WÈ, *v. a. and n.* to swim; wash the body; dress, decorate, adorn; cleanse.

WÈ *followed by* NỌ̀, *v. a.* to wash off, purify, cleanse.

. . . . . LẸWA (ni-ẹwa), *v. a.* to castrate.

WẸNỌ̀, *v. a.* to wash, cleanse.

WẸ-NỌ-MỌ́, *v. a.* to purify, cleanse thoroughly; sanctify.

WẸ́RẸWẸRẸ, WẸ́WẸ, *adj.* small, dwarf.

WẸRẸ, *adj.* small-sized.

WÍ, *v. n.* to say, speak, tell.—Wi kan fun mi ki nri wi nigbati mọ ba de ille, "Tell me one thing that I may repeat it when I reach home."

WÍ *followed by* FU, *v. a.* to tell to.

WÌ, *v. a.* to burn the hair slightly, singe.

WIJỌ (wi-ẹjọ), *v. n.* to complain.

WIKIRI, *v. a.* to publish about.

WILIKÍ, *s.* leather worn by males.

WÍN, *v. n.* to lend to; borrow from.—Awín isan kò ri owó wín, "The borrower who does not pay gets no more money lent him."

WÍNDI, *s.* inner coat worn next the body.

WINRÌN, *adj.* near, approximate.—Ille wa kò winrìn, "Our house is not near."

WÌRIWIRI, *adv.* hastily, hurriedly.—Ju u wìriwiri, "Take it up quickly."

WÍRIWIRI-ALLẸ, *s.* evening, dusk.

WÍWA, *s.* the act of coming. *See* IWA.

WIWÈ, *adj.* washed. *See* WÈ.

WÍWỌ, *adj.* crooked. *See* WỌ.

WIWỌ̀, *adj.* putting on, entering in.

WIWÚ, *s.* abscess, swelling.

WÓ, *v. a.* to fell a tree, break down walls or any upright structure. *v. n.* to fall down (as a tree); fall (as a

horse or any large animal).—Ẹṣin babba wó, "My father's horse fell;" (*i. e.* is dead).

Wó *followed by* Balle, Lulẹ, Palẹ, *v. a.* to break down.

Wò, *v. a.* to behold, visit, see; take care of, attend a sick person. *v. n.* to look, appear.—Wọhín wọhún, "To look here and there."

Wò *followed by* Fíri, *v. a.* to look with a glance.

. . . . . Jiná, *v. n.* to heal a wound or sore.

Wo, *v. n.* to doze.—Li oru anná emi kò sùn emi kò wo, "Last night I neither slept nor dozed."

Wodú, *v. n.* to grow dark, blacken, assume a dark appearance.

Wolĩ, *s.* (*Haussa*) prophet.

Wolle (wo-ille), *v. n.* to fall with the face to the ground (through fear or reverence); worship.

Woluha, *s.* family prayer (expression borrowed from the Mahommedans).

Woran (wo-iran), *v. n.* to see, sight; indulge the sense of seeing.

Wóro, *s.* grain.

Woye (wo-oye), *s.* to look out, observe, take notice, perceive.

Wọ́, *v. a.* to drag, pull along.

Wọ́, *v. n.* to be crooked, be bent.

Iwọ, *s.* crookedness.

Wíwọ, *adj.* crooked.

Wọ̀, *v. n.* to set (as the sun); disappear (as pimples from the skin); roost (as fowls); go in, enter; put on clothes; hollow; be suitable, be convenient.

Wọ̀ *followed by* Lọrọn (ni-ọrọn), *v. a.* to press down (as a heavy burden).

Wọ̀bia, *s.* greediness, lasciviousness.—Wọ̀bia yó tan o pe ẹgbẹ rẹ wá, "The glutton having eaten to the full (in the house of a friend), calls his companions also to come (to the same house," instead of being satisfied with the hospitality he has received).

Wọkkọ (wọ-ọkkọ̀), *v. n.* to embark, enter into a ship.

Wọllẹ (wọ-illẹ), *v. n.* to enter into the ground, sink down into the ground.

Wọ́n, *adj. and v. n.* to be dear, be scarce, not common.

Wọ́n, *v. a.* to catch a thing thrown from a distance; wean; sprinkle.

Wọ́n, *v. n.* to weave, knit; blame, retaliate.—Ọwọn adirẹ bi iti wọn kòlọkọlọ ni mo fi wọn ọ, "The vengeance which the fowls imprecate on the fox, do I imprecate on you."

Wọn, *pers. pron. obj. case,* them (*contr. from* Awọn, they).

Wòn, *v. a.* to measure, weigh; prune, pick off, aim at.

Wọnni, *dem. pron.* those.

Wọnọ (wọ-inọ), *v. n.* to enter in.

Wọnṣọ (wọn-aṣọ), *v. a.* to weave clothes.

Wọnyi, *dem. pron.* these.

Wọrin, *v. a.* to make nails.

Wọ́rọwọrọ, Wọwọ, *adv.* (*qualifying v.* Lọ́).—Omi lọ́ wọ́rọ-wọrọ, "The water is only lukewarm."

Wọṣọ (wọ-aṣọ), *v. n.* to put on clothes.

Wọṣọ-wọṣọ, *s.* name of a bird.

Wọ̀-tì, *v. n.* to draw aside, sit by.

Wọ̀wọ, *s.* copious.

Wu, Wuni, *v. a.* to please, give pleasure.—`Iwa rẹ wù mi gidigidi, "Your conduct pleases me exceedingly."

Wú, *v. n.* to swell; look gloomy; increase, multiply; stir up the sediment.

Wundia, Ọmmọdan, *s.* virgin, maid.

Wurà, *s.* gold.—Ẹnniti ọ mọ wurà li a ità a fun, "Gold should be sold to him who knows the value of it."

Wure (wu-ire), *v. n.* to wish a blessing upon from the gods, implore blessings; censure.

Wuru-wuru, Wũwũ, *adv.* higgledy-piggledy, in a confused mass.

Wuwo, *adj.* heavy, dull.

Y.

YÁ, *adj. and v. n.* to be in haste, be quick, soon, early.

YÁ, *v. a.* to hold in pawn ; purchase an image to worship. —Mo ri ere meji ti iwọ yá lọddọ gbẹnagbẹna, "I saw the two images you purchased from the image maker."

YÁ *followed by* ERE, *v. a.* to make an image.

. . . . . IBEJI, YABEJI, *v. n.* to purchase images of the god of twins.

. . . . . NIHA, *v. a.* to annoy or vex by inconsistent conduct.

YÁ, *v. n.* to warm oneself (at the fire, or in the rays of the sun).

YÀ, *v. n.* to give way.—Yà fun mi kurò li ọ̀nna, "Give way out of the road."

YÀ *followed by* AHANNA, YAHANNA, *v. a.* to become wild and obstinate.

YÀ, *v. a.* to separate; comb ; adjust; divide.

YA, *v. a.* to tear, rend, pluck Indian corn, break off. *See* AGBADA.

YABODE (ya-ibi-ode), *v. n.* to smuggle goods, avoid entering through the custom house.

YAGAN (ya-àgan), *v. n.* to be childless, barren.

YAGBẸ́ (ya-igbẹ), *v. n.* to evacuate.

YAJU (ya-ọju), *adj.* officious, overforward.

YALLA, *conj.* whether.

YAMYÁM, *s.* musquito, sandfly.—Yamyám ṣe fujà li aìli apá, "The musquito makes a bold attempt, without power (*lit.* arms) to accomplish it." The buzzing of the musquito is supposed to resemble the word GBÉ, "To carry away."

YÁN, *v. n.* to gape, yawn, neigh, kick.

YÁN, *followed by* NITETE, *v. a.* to kick.

YÀN, *v. a.* to choose, select, take any thing from a larger number without choice.—Ẹrù pọ̀, yàn diẹ sillẹ ninọ rẹ̀, "The load is heavy ; put some on the ground."

YÀN, *adv.* brilliantly. —Ọ̀rùn bóju yàn, "The sun shines brilliantly."

YÀN *followed by* NIPỌSI (ni-ipọ-si), *v. a.* to contemn, despise.

. . . . . OWE, YANWE (yan-iwe), *v. n.* to be protuberant (like a young bird).

YAN, *v. n.* to walk proudly, walk leisurely, make oneself of great importance.

YAN, *v. a.* to bake, fry, parch.

YÁNA (ya-iná), *v. n.* to warm oneself at the fire.

YANGAN, *s.* Indian corn.

YANGÍ, *s.* red soft stone (commonly used for building in Sierra Leone).

YANGIDÌ, *s.* package of money.

YANHUN, *s.* cat; *v. n.* to threaten, promise hostility.

YANJÚ, *adj.* fair, beautiful.

YANKỌ̀TỌ, *s.* an esculent herb.

YÀNNA (ya-ọ̀nna), *v. a.* to give way, avoid.

YANRÀN, *v. n.* to be tenacious, not easily corrected or advised.

YANRANYANRAN, *adv.* brilliantly.—Orun nràn yanran-yanran, "The sun is shining brilliantly."

YÃNRIN, *s.* a disease in fowls, generally affecting their mouth.

YANRÌN, *s.* sand.

YANRÌN-MIMÌ, YANRIN-YIYÌNRIN, *s.* quicksand; (*lit.* yielding sand).

YANRIN, *s.* name of a herb similar to cabbage.

YÁNYAN, *adv.* entirely, completely, to atoms.—Ogun fọ́ illu na yányan, "War destroys the town entirely."

YÀNYÃN, *adv.* roughly, unevenly, not smoothly.

YÀ-ODI-YADI, *v. n.* to be deaf and dumb.

YAPA (ya-ipa), *v. n.* to divide, be different, turn to another path, err, stray.

YÀRA, *s.* trench behind a fortification.

YARÁ, *s.* the part of the room which receives light through the door.

YARA (ya-ara), *v. n.* to be quick, nimble, active, make haste, hasten.

YARÁ-IJẸUN, *s.* dining-room, guest chamber.

YARÁ-ÒKE, *s.* upper room, upper chamber.

YÀTTỌ (yà-ọttọ), *adj. and v. n.* to be diverse, different.

YÁYA, ṢÁṢA, *adv.* lively, strongly, briskly.—Ara dá mi yáya, "I am in vigorous health."

YAYỌ̀ (yọ-ayọ̀), *v. n.* to rejoice.

YÉ, *v. a.* to understand, be comprehensible, intelligible.

YÉ, *v. n.* to lay eggs; be pleased.

YÈ, *adj. and v. n.* to be alive, sound (in health or quality), having no flaws; *adv.* (*qualifying* Hó), with simultaneous noise.

YẼ! *interj.* a word of exclamation.

YEMEJA, *s.* goddess of brooks.

YEYÉ, IYÁ, *s.* mother.

YẸ, *adj. and v. n.* to be fit, lawful, becoming; decent, suitable, worthy.

YẸ́, *v. a.* to make much of; praise; indulge.

YẸ́, *adv.* slightly (qualifying words of sleeping).—Mo sùn yẹ́, "I took a slight sleep."

YÈ, YẸRA, *v. a.* to change, move out of place, put off; slip one off; go aside.—Awọn èro yẹ ọjọ́ atibọ̀ wọn, "The caravan changed the day of their return."—Nwọn yè mi sillẹ ninọ́ egbẹ́ wọn, "They slipped me out of their company."

YÈNNA, *v. a.* to clean a road.

YẸTUYẸTU, *s.* flower, blossom.

YÈWU, *s.* the dark part of a room.

YÍ, *v. n.* to turn, revolve, move.

YÍ, *demons. pron.* this; (*contr. from* EYI, *before a vowel*).

YI, *v. n.* to be tough, fibrous, tenacious.

YIFFỌ (yi-ẹffọ), *v. n.* to dress the vegetable ẸFFỌ.

YIGBÌ, *adj. and v. n.* to be dull, slow, heavy, (applied to hearing or believing).

YIGI, IYÌGI, *s.* marriage, (a word adopted from the Mahommedans).

YIKÁ (yi-ikâ), *v. n.* to make a mark of respect (such as is adopted by females); surround, encompass, encircle.

YÍN, *v. n.* to move, shake slightly; lay eggs.

YÍN, *v. a.* to attract attention, attract covetous desires.—Aṣọ na yín mi lóju, "The cloth attracts my attention."

YÌN, *v. a.* to praise, admire; fire a gun.

YÌN *followed by* LOGO (ni-ogo), *v. a.* to praise, glorify.

. . . . . NIBỌN (ni-ibọn), *v. a.* to fire at, shoot.

YÌNBỌN (yin-ibọn), *v. n.* to fire a gun.

YINFIN (—ofin), *v. n.* to break the law, transgress.

YINYÍN, *s.* hailstone.

YIO, *aux. future,* shall, will; *defect.* must.

YI-PADA, *v. a.* to turn; be converted from one thing to another; incline towards.

YI-PO, YI *followed by* PO, *v. n.* to pervert, turn to the contrary.

YIYÀN, *adj. and s.* that which is chosen, picked out.

YIYAN, *adj.* fried, parched.

YIYẸ̀, *s.* that causes a let or hindrance, failure in point of time.

YÍYỌ, *adj. and. s.* that which is to be melted, melted.

YÓ, *v. n.* to be full, be satisfied with food.

YÒ, *adv.* deeply red.—Aṣọ na bẹ yò, "The cloth is deeply red."

YÕ, *adv.* (*Haussa*) well, very good (a word of approbation).

YỌ́, *v. n.* to melt; slip off; walk gently; go by stealth.

YỌ́ *followed by* ṢE, YỌṢE, *v. n.* to do by stealth.

YỌ̀, *v. n.* to rejoice, be glad, be merry; slip, slide, glide; be slippery, be viscous.

Yọ, *v. a.* to pull out; deliver from; discharge from duty. *v. n.* to slip out; appear (as the new moon); draw out (as a knife or sword from the sheath).

Yọ *followed by* Loiùn (ni-ohun), *v. a.* to seek to ensnare in conversation.

. . . . . Lẹnnu, (ni-ẹnnu), *v. a.* to harass, annoy, vex.

. . . . . Suti, *v. n.* to express contempt by drawing out the lips; deride.

Yọjú (yọ-ojú), *v. n.* to show the face; be prominent or distinguished.

Yojú-Ọpọllọ, *s.* Indian corn in flower.

Yọ́n, Họ́n, *v. a.* to itch, be irritable (as any cutaneous disorder).

Yọn, *adv.* precipitately (describing the noise caused by a fall).—Okuta bọ si inọ ọgbọn yọn, "The stone fell precipitately into the deep."

Yọ̀n, *adv.* in a swarm.—`Ọpọ enia ntọ̀ ọ yọ̀n, "A multitude is following you in a swarm."

Yọ̀n, *v. a.* to cut, saw right off.

Yọnmọttí, *s.* a kind of oily plant.

Yọnnu (yọ-ẹnnu), *v. a.* to wash the mouth; *v. n.* to be troublesome.—Mo bù omi yọnnu li odò, "I took (some) water and washed my mouth in the brook."

Yọnyọn, Akẽri, *s.* plant used for washing horses.

Yọ̀rí (yọ-ori), *v. n.* to rise high, show the head, be prominent.

Yọrí, *s.* name of a bird.

Yọ̀rọ, Iyọ̀rọ, *s.* louse found on fowls.

Yọyọ, *s.* group.—Adirẹ olọmmọ yọyọ, "A hen which has many chickens." The milky way is called Ọlọmmọ yọyọ.

Yún, *v. n.* to go; be pregnant.—Emi kò yún, "I do not go."

THE END.

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